GS 1535Y

Ordination Services

Report of the Revision Committee

January 2005

GENERAL SYNOD

ORDINATION SERVICES

REPORT OF THE REVISION COMMITTEE

Chairman:

The Bishop of Chichester

Ex Officio Members (Steering Committee):

The Bishop of Salisbury (Chairman)
The Revd Prebendary Philippa Boardman (London)
The Bishop of Coventry
Ms Dana Delap (Durham)
Mrs Elizabeth Fisher (Birmingham)
The Bishop of Guildford
The Ven. Clive Mansell (Rochester)

Appointed Members:

The Revd Jonathan Baker (Oxford)
The Revd David Banting (Chelmsford)
The Revd Canon Stephen Evans (Peterborough)
Mrs Sarah Finch (London)
Mr Peter Smith (St Edmundsbury and Ipswich)
The Revd Janet Spicer (St Albans)
The Revd Canon Dr Robin Ward (Rochester)

In Attendance:

Dr Colin Podmore (Secretary)
Ms Sue Moore (Assistant Secretary)

1. A report by the Liturgical Commission entitled 'Common Worship: Ordinal' received First Consideration from the General Synod in February 2004 and was committed to a Revision Committee.

2. Proposals for amendment were received from the following members of the Synod under Standing Order 53 (a):

The Archbishop of York
The Bishop of Beverley
The Bishop of Carlisle
The Bishop of Lincoln
The Bishop of Ripon and Leeds
The Bishop of Rochester
The Bishop of Worcester
The Rt Revd Colin Buchanan
The Revd Jonathan Baker (Oxford)†
The Revd David Banting (Chelmsford)†
The Revd Simon Bessant (Blackburn)
The Revd Canon David Bird (Peterborough)
The Revd Mark Bonney (St Albans)
Mrs Mary Bordass (Salisbury)
Mr Paul Boyd-Lee (Salisbury)
Mrs Elizabeth Bridger (Norwich)
Mrs Margaret Brown (Chichester)
The Revd David Butterfield (Lichfield)
Dr Graham Campbell (Chester)
The Ven. Roger Combes (Chichester)
The Revd John Cook (London)
The Revd Canon Stephen Evans (Peterborough)†
Mrs Sarah Finch (London)†
The Revd Kathryn Fitzsimons (Ripon and Leeds)
The Revd Jonathan Frais (Europe)
Dr Philip Giddings (Oxford)
Mrs Faith Hanson (Derby)
The Ven. George Howe (Carlisle)
The Revd Canon Richard Hoyal (Bradford)
Mr Simon Jones (London)
The Very Revd Archimandrite Ephrem Lash (Ecumenical Representative)
Mr Robert Leach (Guildford)
Mr Ian Looker (St Albans)
Mrs Rachel Moriarty (Chichester)
The Revd Canon Paul Nener
Ms Jane Ozanne (Ex Officio)

The Revd David Phillips (St Albans)
The Ven. Robert Reiss (Guildford)
Mrs Sheila Saunders (Peterborough)
The Revd Janet Spicer (St Albans) †
Mrs Diana Webster (Europe)

† indicates members of the Revision Committee.

3. Standing Order 54 (b) requires the Committee to list in its report all the proposals for amendment received under Standing Order 53 (a), together with 'a summary of their reasons for accepting or rejecting such proposals, and for making such amendments'. Such a list and summary are provided in the Annex to this report.

4. The Committee also received submissions from eleven individuals who are not members of the Synod and from four members whose submissions were received out of time but before papers were circulated. These submissions were considered by the Committee but are, for the most part, not reported on in detail. We have also not responded to suggestions concerning capitalization and punctuation (except where a change would affect the meaning of the text); the text will be copy-edited in accordance with the Common Worship style sheet as part of the publishing process.

5. The Committee met eight times, one of those meetings being held over two days. The Rt Revd Colin Buchanan, the Revd Simon Bessant (Blackburn), Mrs Margaret Brown (Chichester), the Revd John Cook (London), Mr Simon Jones (London) and the Ven. Robert Reiss (Guildford) attended meetings of the Committee under Standing Order 53 (b) and spoke in regard to their proposals for amendment. By invitation, the Revd Canon John Rees (Provincial Registrar of the Province of Canterbury) attended a meeting of the Committee to discuss his submission. The Revd Dr Anders Bergquist, a member of the Liturgical Commission, was also in attendance as a consultant to the Steering Committee and we are very grateful to him for his assistance.

6. The Committee had before it the transcript of the February 2004 debate. Reviewing the debate, the Committee noted a general welcome for the Common Worship Ordinal. We judged that the Synod was expecting amendments in respect of points of detail to texts with which it was broadly content.

7. We also noted the importance of the ordination rites as a statement and reflection of what the Church of England believes about ordained ministry. In our work we were very conscious of the diversity of conviction within the Church of England about some of these issues. It was not our task to resolve such tensions, but we have tried very hard to find formulations which will be broadly acceptable and which can be supported by reference to Scripture and the historic formularies of the Church of England (the Thirty-nine Articles, the Book of Common Prayer and the 1662 Ordinal).

8. We have been conscious that the Common Worship Ordinal is, at least to some extent, a revision of the Ordinal in *The Alternative Service Book 1980* (ASB), and during our deliberations we have accordingly referred back not only to the 1662 Ordinal but also to that in the ASB.

Order of the Rites

9. Five members of the Synod had asked for the order in which the rites are printed to be reversed, so that they would appear in the order Deacons, Priests, Bishop.

10. The Committee noted that the three rites have appeared in the order Deacons, Priests, Bishop in all Church of England ordinals since the Reformation, and that this is the chronological order with regard to those who are ordained.

11. On the other hand, the orders were mentioned in the opposite order in the title of all such ordinals before that in the ASB, which was simply entitled 'The Ordinal'. The 1662 Ordinal is described in the Declaration of Assent (Canon C 15) as 'the Ordering of Bishops, Priests and Deacons', and among the Canons that 'Of the Consecration of Bishops' (C 2) appears before that 'Of the Ordination of Priests and Deacons' (C 3). The view was expressed that presenting the rites in this order would avoid a sense of hierarchical progression up a 'ladder of ascent' or '*cursus honorum*', and that this order would helpfully underline the distinctive role of the episcopate.

12. We decided (by vote: 8 for, 6 against) to return to the 'mixed economy' reflected in the 1550-1662 ordinals: that is, to add a new overall title referring to Bishops, Priests and Deacons in that order, but to print the rites in the opposite ('chronological') order.

Titles of the Rites

13. Four members of the Synod asked that the 1662 titles referring to the 'making' of deacons, 'ordering' of priests and 'consecration' of bishops be restored. Three more asked for the reinstatement of the word 'consecration' for bishops.

14. The Committee noted that while the title of the 1662 service is 'The Form and Manner of Making of Deacons', the service itself also speaks of Deacons being 'ordained' and 'ordered' and of the 'Order of Deacons'. The Preface to the Ordinal similarly speaks of the 'Order' of deacons and of deacons as having had 'episcopal ordination', and the term 'ordination' is used of the diaconate in Canon C 3. The word 'making' did not occur in the ASB Ordinal in respect of deacons. We consider that it is no longer current and see no reason to seek to revive it by including it in the title of the Common Worship rite. We have similarly declined to substitute the archaic word 'ordering' for 'ordination' in the case of priests.

15. Advocating continued use of the term 'consecration' in respect of bishops, members of the Synod argued that 'Bishops are not a separate order of ministry from Presbyters', that it 'is not right to ordain them for a second time, they should be consecrated (i.e. set aside) for a new aspect of ministry with new responsibilities', that 'our formularies do not imply, never mind require, that bishops are a separate order', and that the distinction is one of function rather than order.

16. The Committee notes that the orders of bishop and presbyter have been intimately related from New Testament times onwards, and that the view that the two orders are one and the view that they are distinct both have a long pedigree in the history of the Church. It is not our task to resolve this tension, but we note the statement in Canon C 1 (quoting the Preface to the Ordinal) that 'The Church of England holds and teaches that from the Apostles' time there have been these orders in Christ's Church: bishops, priests, and deacons'. We are also conscious of the ecumenical context, in which the Church of England shares the orders of the whole Church; the Porvoo Common Statement speaks of the 'basic oneness of the ordained ministry', which has nonetheless taken a threefold form (para. 32j). Indeed, fundamentally there is only one ministry, that of Christ; ordained ministers hold up to the Church particular aspects of the ministry of Christ. The draft Ordination Services are very clear as to the distinctive *functions* of bishops, while not making explicit statements about ontology. In the debate, members of the Synod welcomed the clarity in which the distinctions between the ministry of bishops, priests and

deacons were brought out; indeed a number of submissions called for even more clarity.

17. The Committee was mindful that in the ASB Ordinal the rite is entitled 'The Ordination or Consecration of a Bishop', reflecting the 1662 title 'The Form of Ordaining or Consecrating of an Archbishop or Bishop'. The phrase 'to be ordained and consecrated bishop' occurs in both the 1662 and 1980 services, as it does in the proposed Common Worship service. Furthermore, the term 'consecration' is still in common usage. We therefore decided to include both terms in the title of the Common Worship service.

18. The majority of members of the Committee were, however, concerned about the possibility of the title implying that the order of bishop is not a distinct order to which people are ordained (albeit one which is closely related to the presbyterate). They noted that in the sixteenth and seventeenth centuries (and notably in the Book of Common Prayer) several synonyms were often employed in a single sentence to refer to the same thing, and that these might be conjoined by 'or' rather than 'and'. Today, however, the phrase 'ordination or consecration' might be heard as implying alternative understandings of the same event, rather than merely alternative names for that event. The Committee therefore decided (by vote: 12 for, 2 against) that the title of the service should be 'The Ordination and Consecration of a Bishop'.

19. The Committee proceeded to consider whether the terms 'consecration' and 'consecrated' should be introduced into the text of the service (given that in the title of the service the word 'consecration' would be seen but not heard). We noted that at the Presentation (page 42, line 6 of GS 1535), 'ordained and consecrated' was already used. Members were otherwise concerned to avoid increasing the 'wordiness' of the service by duplicating terms in the text. We therefore decided (by vote: 9 for, 3 against) to retain 'The Liturgy of Ordination' as the title of that part of the service, rather than adding 'and Consecration'. We rejected (by vote: 4 for, 9 against) the proposal to add 'and consecrated' to the text of page 46, line 5. The title 'the Ordination Prayer' and references to 'the ordinand' were similarly left unchanged.

The Term 'Presbyter'

20. Seven members of the Synod variously proposed that the word 'presbyter' should either replace the word 'priest' or be used interchangeably with it.

21. The Committee noted that in the Book of Common Prayer and the 1662 Ordinal *presbuteros* is consistently translated as 'priest'; the transliteration 'presbyter' does not appear. We were also conscious that 'presbyter' is a highly technical word (people commonly speak of 'parish priests' but not of 'parish presbyters'), which would be unknown to many members of the congregation. Members were concerned not to make the Ordinal even more 'exclusive' in its language than was already necessary. For these reasons, we decided (by vote: 10 for, 2 against) to retain the word 'priest'.

22. At the same time, the Committee also noted that the word 'presbyter' has long been used in the Church of England of the second order of ministry: in 1833, for example, the first of the *Tracts for the Times* was addressed to 'the Presbyters and Deacons of the Church of England'. The term 'presbyter' was used in the Scottish Episcopal Church, then in the Church of South India, and was included (albeit in brackets and smaller type) in the title of the ASB rite for 'The Ordination of Priests (also called Presbyters)'. It is used by the Methodist Church and also appears in the Ordinal of the Roman Catholic Church. We therefore decided that it would be appropriate for both words to appear in the title. We decided (by vote: 13 for, 2 against) that the word 'priest' should appear first, but accepted the proposal that the words 'also called Presbyters' should appear on the same line as 'The Ordination of Priests', without brackets and in the same font size.

23. The Committee also judged, especially given the usage of the term in the rites of the Roman Catholic Church and in the Methodist Church, that it would be appropriate for the terms 'Presbyter' and/or 'Presbyterate' to be used not only in the title but also, on occasion, in the text itself. We decided (by vote: 13 for, 1 against) that the terms should be deployed as seemed appropriate to the context, and not necessarily with numerical equality. The terms have been introduced as follows:
    - in the Litany (all three rites)
    - in the Introduction (priests/presbyters)
    - in Note 11 (priests/presbyters)
    - in Note 15 (priests/presbyters)
    - in Note 17 (priests/presbyters)
    - in the Introduction to the Declarations (bishop)

    It will be noted that we have chosen to use the terms in contexts where presbyters are mentioned in association with the bishop.

The Term 'Holy Communion'

24. One member of the Synod suggested that it should not be a requirement that ordinations take place within a celebration of Holy Communion; it should be permissible for them to follow Morning Prayer but not be followed by a celebration of Holy Communion. It was suggested that a celebration of Holy Communion was not always appropriate on occasions when many non-churchgoers might be present. However, we note that it has been the invariable practice since the Reformation, and is required by both the 1662 and 1980 Ordinals, that Church of England ordinations occur during a celebration of Holy Communion. (In both cases, the Holy Communion service begins before the ordination and is concluded after it.) We rejected (by vote: 12 against, 1 for) the proposal that this requirement be removed.

25. Nine members of the Synod proposed that the word 'eucharist' should be replaced by 'Holy Communion'. The Committee noted that in the process of editing the Common Worship texts for publication, the Holy Communion services were taken as the 'lead case': where there were discrepancies between texts authorized by the General Synod, the other texts were conformed to the Holy Communion services. This also applied to the name of the Holy Communion service itself. Thus, for example 'The Funeral Service within the Eucharist' was published as 'The Funeral Service within a Celebration of Holy Communion'. However, this was not an invariable rule. For example, the heading 'the Liturgy of the Eucharist' was retained in the Baptism service (*Common Worship* main volume, page 362) since 'the Liturgy of the Sacrament' would be confusing as a heading when the Sacrament of Holy Baptism had been celebrated in the same service. The Committee agreed that this precedent should be followed in the Ordination Services. A proposal that the heading 'The Eucharistic Prayer' should be replaced by 'The Prayer of Consecration' was withdrawn, given that 'the Eucharistic Prayer' is the title used in the Common Worship Order One Holy Communion service. We did decide, however, that in the Introduction to the Declarations bishops should be described as presiding 'at the Lord's table' (the phrase used in the priests'/presbyters' rite) instead of 'at the Eucharist'.

Miscellaneous Proposals

26. The Committee proceeded to consider a number of other general points relating to all the services.

27. Two members of the Synod asked that the Committee give attention to the length of the services. We agree that some guidance on this would be desirable, but suggest that this should be embodied within a commentary by the Liturgical Commission rather than in Notes forming part of the authorized text. We suggest that the Liturgical Commission should sponsor training events for those responsible for the planning of ordination services. During our work we have borne in mind the plea for brevity where possible, as also requests that 'churchy' language be avoided and that the liturgy be kept simple (though this needs to be balanced with a need for appropriate 'gravity' and, indeed, for a due sense of 'mystery').

28. A number of submissions effectively invited us to lengthen the services by including all the relevant concepts at each point in the service. One of the main differences between the Common Worship rites and their ASB predecessors is that in the ASB Ordinal the ordination material is gathered together in the middle of a Communion service, whereas in the Common Worship services it is dispersed. To include all of the relevant concepts at each point in the service would lengthen the services and lead to unnecessary duplication (indeed some submissions complained that such duplication was already present). We have generally felt obliged to resist submissions calling for the inclusion at one point of a concept already included elsewhere.

29. The production of material for use before and after the ordination (comparable to that for use before and after funerals in *Common Worship: Pastoral Services*) was suggested by one member of the Synod. Such material would not be alternative to provisions in the 1662 Ordinal and therefore does not need to be included in texts for authorization. If the House of Bishops were to ask the Liturgical Commission to produce such material it would be for commendation by the House.

30. We noted the need to bear in mind changes in patterns of ministry, including the concern to be a 'mission-shaped church', the increasing number of ministers in secular employment and ordained local ministers, and concern for collaborative ministry and collegiality in ministry. We have made changes (reported below) to reflect some of these concerns. However, while the Ordination Services should not be dominated by imagery redolent of the sixteenth century, it is also important that they are not so angled toward the concerns of the present moment that they might quickly come to seem dated.

31. One member of the Synod asked for use of the name 'Jesus' as well as 'Christ' and of 'Holy Spirit' as well as 'Spirit'. We believe that the appropriate usage depends in each case on the specific context. In each instance, one or other is likely to be more euphonious, more suitable to the register of the sentence and/or theologically more appropriate.

32. There was criticism of the separation between the Presentation and the Declarations, as leading to the duplication of remarks. We noted that the dispersal of the elements of the service – also involving a more pronounced Sending Out – had been made for a number of reasons: the distribution of material about the order concerned between the Presentation and the Declarations reduces the length of the text read by the Archbishop or Bishop after the sermon, while the additional weight given to the Sending Out stresses the importance of mission. When considering the texts concerned, we have nonetheless borne in mind the need to avoid unnecessary duplication.

33. We also noted a need to give attention to the understanding of the diaconate proclaimed by the rite for ordaining deacons, and in particular to the work of J. N. Collins (which was already reflected in the draft rite). At the same time, it is important that the Ordination Services should not become over-identified with the work of any one scholar, which might in future be challenged. The draft Ordination Services also reflect elements from the report *For Such a Time as This*; we believe that it represents a significant advance on the 'apprentice priests' feel of the ASB rite.

34. One member of the Revision Committee had made a number of proposals relating to 'inclusive language'; most of these sought to address the 'male-pronouned register' of the services by removing or replacing masculine pronouns referring to God. The Committee noted that the Ordination Services are intended to form part of the Common Worship *corpus* of liturgy, for which overall principles were established in the 1990s. In 1994, the Synod endorsed a number of recommendations made by the Liturgical Commission in its report 'Language and the Worship of the Church'. One of these was that 'traditional forms of description of God or address to God should *not* be consciously avoided or deliberately softened in use' (GS 1115, para. 70.3(b)). Accordingly, masculine pronouns are not avoided in the Common Worship texts when speaking of God or Christ. The Committee felt constrained, in this as in other matters, to abide by the established Common Worship conventions when revising this last element of the Common Worship project – especially when those conventions had been endorsed by the Synod in approving recommendations of the Liturgical Commission and the former Liturgical

Publishing Group. In the light of this and of a perceived overall improvement in the register of the texts as a result of the revision process, the specific proposals in the submission were withdrawn.

35. Another submission from a member of the Revision Committee had made a number of proposals for amendment to the Notes in order to avoid the use of masculine pronouns when referring to the bishop or archbishop and to those ordained to the episcopate. In response to these proposals we have amended the Notes in a number of places where we considered that a pronoun was otiose or could be avoided elegantly. However, even if all of the proposals in the submission were adopted, the ordination of women to the episcopate would still necessitate revision of the text of the Ordination Services. We have therefore not thought it necessary to accept all of the proposals in this submission.

¶ ***The Gathering and Presentation***

Opening Greeting

36. Two members of the Synod asked that the service should begin with the Trinitarian invocation ('In the name of the Father...') – an option given at the beginning of Holy Communion Order One. However, the opening words of the service (drawn from the Confirmation service) are Trinitarian. To add the invocation would involve undesirable duplication, and we have therefore rejected this suggestion.

37. It was pointed out that in the opening greeting 'we are called' should read 'we were called' (in line both with the opening greeting at confirmation and with Ephesians 4.4-5 which underlies it). This has been corrected.

Introduction to the Service: all rites

38. The accuracy of the statement that 'In baptism, God calls his people to follow Christ' was questioned. Concern was also expressed that speaking of the ordained ministry as being 'within' the 'ministry' of all the baptized risked diminishing recognition of its distinctive character. We have redrafted the first two paragraphs of the Introduction and the first sentence of the third paragraph in order to address these concerns.

39. One submission praised the final paragraph of the introduction in the deacons' rite for the fact that it related the deacon's ministry to Christ, rather than to presbyters or bishops, and asked that the same approach be

adopted in the corresponding paragraphs in the other rites. It is important to remember that the rites are cumulative (and this comes out more clearly now that they are placed in chronological order). Those ordained deacon remain deacons when they are ordained priest and bishop. The relationship of all ministry in the Church to Christ, expressed at this point in the ordination of deacons, remains fundamental and does not need to be repeated in the priests'/presbyters' and bishops' rites.

Introduction to the Service: Deacons

40. In correspondence, the Rt Revd Barry Rogerson asked that in the deacons' rite the text should indicate that deacons are called not only to be effective signs of Christ's love but also to 'prepare' the congregation to exercise sacrificial love for those for whom Christ died. We have redrafted the relevant sentence in the third paragraph to include 'equipping' alongside the idea of a visible sign. One member of the Synod objected to the phrase 'they must wash the feet of others' as being metaphorical, but it simply echoes Jesus' words 'If I... have washed your feet, you also ought to wash one another's feet', which are similarly metaphorical. We support the use of metaphorical language and have therefore retained this phrase. We have included a reference to baptism in the introduction to the Declarations (which constitutes the detailed 'job description'), rather than at this early point.

Introduction to the Service: Priests/Presbyters

41. In response to a suggestion from the Synodical Secretary of the Convocation of Canterbury, we have added a reference to priests leading God's people in mission (the proclamation of the gospel). We do not agree with the suggestion that the phrase 'delighting in her beauty...', which echoes a passage from Richard Baxter, is sentimental, but we have reverted to referring to the Church as 'it' (as Baxter did) and replaced 'longing for her healing' with 'rejoicing in its well-being' (Baxter's phrase was 'longeth... for its felicity'). We have replaced 'fellow priests' with 'fellow presbyters'.

42. It was suggested that in this paragraph there was 'too much stress on a hierarchical dependence of Presbyters upon a Bishop'. We do not agree with this view. The paragraph says that priests '*share* with the Bishop in the oversight of the Church' and work *with* the Bishop and their fellow presbyters. This is the language of collaboration and partnership, not dependence; it reflects the fact that the cure of souls is shared by the bishop and the priest. We rejected a proposal to delete the words 'share

with the Bishop' and 'the Bishop and', considering that references to collaboration and partnership in ministry should be retained. We do not agree that the reference to 'word and sacrament' involves 'an overemphasis on the sacraments'. We have also retained the word order 'that we all may...' which we feel works better rhythmically than 'that we may all...'.

Introduction to the Service: Bishops

43. Two submissions criticized duplication between the third paragraph of the introduction to the bishops' rite and the introduction to the Declarations. We have revised the former in order to reduce such duplication. We also have resisted a proposal to insert a reference at this earlier point to the bishop being an example or living a godly life, in order to avoid such duplication. (This element of the bishop's ministry is addressed in The Declarations).

44. We hope that our revised third paragraph in the introduction to the service will also go some way towards helping the member of the Synod who objected that the original draft contained too much that seemed to 'elevate the Bishop' and 'smacks of a hierarchy of power'.

45. One submission commented that the bishop's role in linking his local church to the Church Universal was only 'hinted at in passing' by the word 'fellow'. We have therefore amended the text to make it clearer that the bishop's ministry is not confined to the unity of the local church and to make explicit the bishop's role in representing and signifying the Church's catholicity.

46. Two members of the Synod asked for the insertion into this paragraph of a reference to bishop's role as leader in mission. Such a reference was in fact already present and we have retained it.

The Presentation

47. The proposal in one submission that the rubrics and the relevant note should specify presentation by 'the Archdeacon or other person appointed' could not be considered in that form because the Synod's rejection of Draft Amending Canon No 27 prevents bishops from appointing persons other than the archdeacon, the archdeacon's deputy or those with customary rights to present. We also consider that it would in any case be better to keep the rubrics at this point as simple as possible.

48. GS 1535 followed the 1662 Ordinal in requiring the bishop to be addressed as 'Reverend Father in God' and (at the ordination of a bishop) the archbishop to be addressed as 'Most Reverend Father in God'. This was a change from the ASB Ordinal, which used 'Reverend Father in God' on all occasions. These forms of address were criticized in seven submissions. Some objected only to the use of '*Most* Reverend' in addressing the Archbishop, while others objected to the use of 'Father' and proposed 'Your Grace' or 'Archbishop' and 'Bishop' instead.

49. We do not accept the literal interpretation of Matthew 23.9 proposed by two members of the Synod. St Paul wrote to the Christians at Corinth 'I became your father in Christ Jesus through the Gospel' (1 Cor. 4.15) and the term 'Father' is appropriately used of those who succeed to the apostolic ministry. Accordingly, Canon C 18 (Of Diocesan Bishops) begins with the statement that 'Every bishop is the chief pastor of all who are within his diocese, as well laity as clergy, and their father in God'.

50. 'Father' is a relational term, and we agreed that the form of address should be relational. None of us supported the substitution for it of a hierarchical form of address ('My Lord' / 'Your Grace') or the functional terms 'Bishop' and 'Archbishop'. We considered whether 'Bishop *N*' and 'Archbishop *N*' might be acceptable 'relational' alternatives, but the majority of us were concerned not to lose the allusion to the patristic understanding of the bishop as father in God and the scriptural imagery of the fatherhood of God to which it is related. The majority of us were also concerned that substituting 'Bishop *N*' for 'Father in God' at this early point in the service might tend to replace the sense of the bishop ordaining for the Church of God with an unarticulated sense of the diocese as the bishop's personal fiefdom. We realize that if the law were changed to permit the ordination of women to the episcopate, this wording would have to be changed or an alternative allowed. The same would apply to Canon C 18. Our task, however, is to revise the Ordinal within the context of the existing Canons. After discussion we therefore decided (by vote: 10 for, 2 against) to retain 'Reverend Father in God'.

51. We decided, however (by vote: 7 for, 3 against) to delete 'Most' and follow the ASB in simply using 'Reverend Father in God' in all three rites. This avoids unnecessarily hierarchical language and also the illogicality of using 'Most Reverend' for archbishops but not 'Right Reverend' for bishops.

52. We consider that the italicization of the whole phrase '*in the parish of N*' makes sufficient provision for the need for adaptation if the ordinand is to

serve in more than one parish (or is being ordained to a non-parochial title), and have therefore rejected a proposal that 'parish' should read 'parish(es)'.

53. It was pointed out to us that the ASB Ordinal had changed the tense of the question asked of the ordinands in relation to vocation. In the 1662 rites it was in the present tense (e.g. 'Do you think that you are truly called...?'), whereas in the ASB it was 'Do you believe, so far as you know your own heart, that God has called you...?'. This made it appear that vocation was an event which had occurred entirely before the service, rather than a process which continues during the service, and also focused attention on the inward call rather than on God's call through the Church. We agree that it is important not to imply that an inward sense of calling is sufficient without a complementary vocation through the Church. We have brought this question forward to the Presentation, bringing together the questions concerning vocation addressed to those presenting the ordinands and to the ordinands themselves (see para. 92 below). We have replaced the question with 'Do you believe that God is calling you...?', which is closer to that of 1662 in that it is in the present tense. The present continuous form suggests that vocation continues as the service unfolds; the active voice is more vivid and direct than the passive; and, with God as the subject, God's initiative is stressed. The 1662 answer was 'I think so' for deacons and 'I think it' for priests. In modern English 'I think so' or even 'I believe so' conveys a degree of uncertainty, so we have replaced the answer with 'I do so believe'.

The Mandate

54. The Committee considered submissions from the Archbishop of York, the Vicar General of the Province of Canterbury and Bishop Colin Buchanan, as well as the Provincial Registrars and the Prime Minister's Secretary for Appointments, requesting that the reading of the Royal Mandate should be reinstated in the rite. While the public reading of these Letters Patent is not a legal requirement, it was pointed out that the rites for the ordination of bishops in other churches (including the Roman Catholic Church, other Anglican churches, United churches and the Church of Sweden) generally include the reading of the mandate or authority for the ordination. The reading of the authority for the ordination has therefore been restored.

55. The Committee was informed that discussions are underway with the representatives of the Crown, with a view to simplifying and updating the text of the Letters Patent. The Committee hopes that the text will continue to be traditional and dignified, but that it will also be readily intelligible

and not stand out unduly from the language register of the rest of the service (the result might be comparable with the Revised Standard Version of the Bible). We hope too that, while not underplaying in any way the role of the Crown, the text will underline the ecclesial process of nomination, election and confirmation in the case of diocesan sees and due consultation by the diocesan in the case of suffragan sees.

Oaths

56. One member of the Synod asked that the Oaths should be made during the service, with provision (possibly in an appendix) for affirmation instead of swearing an oath. The making of the Oath of Allegiance during the service would, in fact, be contrary to Section 11 of the Clerical Subscription Act 1865. The Committee considers that the taking of the Oath of Canonical Obedience during ordination services would not only unbalance the service in terms of the time taken for the various items, but would also convey an inappropriately hierarchical understanding of orders for this occasion. However, we wish to encourage the public taking of the oath of canonical obedience when clergy are instituted or licensed. Our new note about Oaths and the Declaration of Assent makes provision for the question about oaths to be amended if one or more of the candidates has made a solemn affirmation. It also provides an amended question for use where, under Canon C 13, one or more of the candidates was not required to take the Oath of Allegiance.

57. Another member asked that if the oaths were not included in the service, the question in respect of oaths at the ordination of a bishop should be answered by or on behalf of the Provincial Registrar. Now that the Mandate is to be read by the Provincial Registrar and the Declaration of Assent to be made during the service, we have instead incorporated a reference to the oaths into the words with which the Archbishop introduces the making of the Declaration.

The Declaration of Assent

58. The Synod's rejection of Draft Amending Canon No. 27 meant that the Committee was obliged to reinstate the making of the Declaration of Assent in the rite for the ordination of a bishop. We were advised by the Legal Adviser that in view of the requirement of Canon C 15.1(3) that the Declaration be made 'in the presence of the Archbishop... and the congregation there assembled', it should be made during the service itself, since 'the congregation' might be said not to come into being as

such until the service has formally begun and to be dissolved as soon as it finishes. The Declaration of Assent has therefore been reinstated.

59. Two members of the Synod proposed that the Declaration should also be made publicly during the service by deacons and priests; another expressed a preference for this and asked that if this were not possible, the text should be printed in orders of service. However, we noted that even if each candidate said only 'I, John Smith' etc and they then said the Declaration together, the making of the Declaration of Assent by up to forty individuals at a diocesan ordination to the diaconate could take as long as the ordination prayer. This would destroy the balance of the service, in which the emphasis should be on the word of God and prayer for the candidates. We therefore rejected (by vote: 10 against, 1 for) the proposal to include the making of the Declaration of Assent in the rites for the ordination of priests and deacons.

60. We note that the working group, set up by the House of Bishops, which produced the report *Clergy Discipline (Doctrine)* (GS 1554) accepted that a degree of latitude was required in the regulations for the making of the Declaration of Assent, but recommended 'that wherever practically possible the Declaration of Assent should be made publicly before a congregation in the context of a public act of worship' (para. 107). For our part, we wish to underline the importance which we attach to the public making of the Declaration of Assent at institutions and licensings.

61. We also consider it important that members of the congregation should know to what the question about the Declaration of Assent refers. We have therefore added a Note requiring that the Declaration of Assent should be printed at the front of the service booklet at all ordinations to the diaconate and priesthood, and have amplified the answer to the question about the Declaration of Assent so that it now includes a reprise of the Declaration itself.

Gloria in Excelsis

62. One submission proposed inclusion of Gloria in Excelsis in the service, which would otherwise lack a sense of praise at the outset; this could be an opportunity for congregational participation. Mindful of the requests for brevity, the Committee felt unable to make Gloria in Excelsis a mandatory element of the service, but agreed (by vote: 12 for, 0 against) that a note should provide explicitly for optional inclusion of Gloria in Excelsis.

The Collect

63. One member of the Synod suggested that in the bidding '*N*' should read 'those now to be ordained'. We have resisted this, as anticipating the people's assent to the ordination in the light of the declarations, but note that the wording is not mandatory – 'other suitable words' are allowed. Another submission asked whether two collects might be permitted; we have resisted this too, following the Common Worship rule that 'Normally on any occasion only one Collect is used' (*CW*, page 525, rule 7).

64. The Collect is one of the authorized Common Worship Collects for Ministry (that for the inauguration of a new ministry – *CW Collects and Post Communions*, p. 173), and is based on the ASB Collect. We do not agree with the suggestion that it is 'watery' in comparison with the 1662 Ordinal or with the suggestion that 'needful' (a word carried over from the ASB) should be replaced with 'necessary'. We have resisted a proposal to specify the ministry to which candidates are to be ordained; we believe that this would tie the collect too narrowly to what is intended to happen at the specific service, whereas 'now to be ordained' could mean 'to be ordained at this time'. One submission suggested a change to '... *all* your faithful people, that in *our* vocation and ministry each *of us* may be...'. Again, we are concerned that these changes would result in the collect being heard as a prayer for those present at the service, rather than for the universal Church. We have therefore left this authorized text unamended.

¶ ***The Liturgy of the Word***

65. We rejected a proposal that the title of this section (which comes from the Common Worship Holy Communion service) should revert to 'The Ministry of the Word' (as in the ASB Holy Communion service and Ordinal).

66. In response to a proposal that the gospel acclamations should begin 'Jesus says', we have inserted the phrase 'says the Lord', in line with the Common Worship convention. (This phrase also works better musically.) We have also inserted the scriptural reference in each case, again in line with the existing Common Worship convention.

The Nicene Creed

67. A number of submissions asked that the Nicene Creed be included as a mandatory element either at the ordination and consecration of a bishop or in all three rites. The rubrics of the Holy Communion service require that the Nicene Creed is said on Sundays and Principal Holy Days. In the ASB the text of the Nicene Creed was printed in all three rites, introduced in each case by the rubric 'The Nicene Creed may be said'.

68. Since bishops have a particular responsibility for sound teaching, we decided (by vote: 8 for, 6 against) that the Nicene Creed should be said at all ordinations and consecrations to the episcopate. The fact that it is said by the whole congregation together stresses the unity of the bishop with the people in confessing the Nicene faith and increases significantly the participation of the congregation in the service.

69. The ministry of priests also involves teaching and preaching, but most of us do not believe that they have the same particular responsibility for guarding the faith as is entrusted to bishops. We therefore rejected (by vote: 3 for, 11 against) the proposal that the Nicene Creed should be a mandatory element at the ordination of priests. We similarly rejected the proposal to make the Nicene Creed mandatory at the ordination of deacons.

70. However, in view of the ecumenical significance of the Church of England's adherence to the Nicene Creed, we have decided that the Nicene Creed should be printed in the body of the rite (as in the ASB) so that it is clearly visible to those (not least from other churches) who consult the Church of England's ordination services.

¶ ***The Liturgy of Ordination***

Introduction to the Declarations: all rites

71. We have harmonized the opening of the Introduction to the Declarations in all three rites, by inserting 'called' in the deacons' rite and deleting 'by God' from the priests'/presbyters' rite.

Introduction to the Declarations: Deacons

72. One member of the Synod asked for a reference to the deacon's role in mission, and a number of submissions asked for a reference to deacons

baptizing. In response, we have added a new sentence to the second paragraph of the Introduction.

73. In the third paragraph, we have accepted a suggestion to replace 'reflect on' [the Scriptures] with 'study' [the Scriptures], 'reflect on' having been criticized as too weak. One submission asked for the insertion of a reference to deacons teaching. We decided (by vote: 11 for, 1 against) that the references already present in the rite (to deacons proclaiming the gospel, preaching the word and studying the Scriptures with God's people), together with the explicit reference to teaching which we have inserted at the Giving of the Bible (see para. 149 below), mean that this point is addressed sufficiently.

74. Two members of the Synod criticized the phrase beginning 'expectant and watchful...'. We have retained 'expectant' (a strong word), but we agree that 'so that they may reveal his kingdom here on earth' is not an appropriate phrase and have replaced it with 'as he reveals his kingdom among us' (the latter words echoing John 1.14 – 'the Word became flesh and dwelt among us').

Introduction to the Declarations: Priests/Presbyters

75. In response to a submission, we have altered the order at the beginning of the priests' introduction to avoid collaboration with the bishop being given prominence as the first item. Nine members of the Synod questioned the phrase 'to watch for the signs of God's kingdom in the world'; we have replaced it with 'to watch for the signs of God's new creation'. We have also accepted the suggestion that specific mention be made of the priest's role in absolution, while making it clear that absolution is declared 'in Christ's name'.

76. In response to a number of requests, we have reinstated the word 'watchmen' in the 1662 phrase (retained in the ASB) 'messengers, watchmen and stewards of the Lord'. Its omission was proposed at the time of the first ordinations of women to the priesthood on the grounds that it was a not a gender-neutral term. However, we are aware of a widespread view that with the omission of the Biblical reference made by the term 'watchmen' (Isaiah 21.6, Jeremiah 6.17, Ezekiel 3.17, Hosea 9.8, etc) something has been lost. Various substitutes have been canvassed, including 'sentinel' (which is problematic because of its modern uses); in our view none of them is a satisfactory substitute, so the choice is between restoring 'watchmen' or omitting the word and the concept to which it refers altogether. In our judgement, the climate regarding

inclusive language has changed somewhat in the last ten years. Now that the avoidance in liturgy of gender-specific language about people has become an established principle, we believe that a more relaxed attitude can be taken where there is a particular resonance which would otherwise be lost. After very careful consideration, we have therefore restored the word 'watchmen' to the phrase 'messengers, watchmen and stewards of the Lord', which has appeared in Anglican ordinals since 1550.

77. Responding to suggestions by two members of the Synod, we have added a new sentence at the beginning of the second paragraph. The phrase 'With all God's people' emphasizes that the priest ministers in collaboration with the laity, while 'tell the story of God's love' adds a mission emphasis in a prominent position; placing this phrase before the reference to baptism brings out the priest's role in encouraging faith before baptism, as well as nurturing faith after baptism (reference to which now appears in a later position). We have adopted the suggestion of specifying that the Church baptizes in the name of the Trinity. We have rephrased the end of the third paragraph, to make it clear that it is God, not the priest, who sanctifies.

78. We have not felt able to respond positively to a number of other suggestions. One member of the Synod suggested that the reference to the bishop be deleted, as he is also a 'fellow-minister', but we have retained it, fearing that otherwise the phrase might not be heard as including collaboration with the bishop, which is an important element. Another submission asked for the inclusion in this section of something reflecting the phrase from the 1662 Ordinal about serving those for whom Christ died. A sentence based on that 1662 sentence is already present in the paragraph after the questions – a position which, we consider, gives it greater prominence than it would have if moved to this section.

79. One submission questioned whether the phrase 'search for his children in the wilderness of this world's temptations, and guide them through its confusions' was scriptural. The Committee is unwilling to lose this well-known phrase from the ASB Ordinal, reflecting as it does an underlying phrase from the 1662 Ordinal ('to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world'). We note that this imagery and the view of the world which it reflects is balanced in the draft by other imagery. Another member of the Synod argued that the text should say that people are saved by having faith in Christ, but this is precisely what 'saved through Christ' means. We have not accepted the suggestion that 'forgiveness of sins in Christ' should read 'forgiveness of sins through Christ's death on

the cross'. The reference to the saving effect of Christ's death on the cross is already made in the paragraph after the questions and to include it here also would be another case of unnecessary duplication.

80. We have not followed a suggestion that 'unfold the scriptures' be replaced by 'teach the word', since the duty to 'teach' is already mentioned in the first paragraph. One member of the Synod proposed the deletion of 'offering with them a spiritual sacrifice of praise and thanksgiving', since 'these lines give the impression that the Lord's Supper is somehow itself a spiritual sacrifice, which, of course, it is not'. We are not willing to remove this scriptural and traditional phrase, which is used here of worship in general. Nor do we agree that the phrase 'preside at the Lord's table' involves a weak understanding of the priest's ministry of presidency at the Holy Communion. One submission suggested that the quotation from Psalm 82 could be extended with a reference to the fatherless. Mindful of requests not to increase the wordiness of the text except where absolutely necessary, we have resisted this proposal, which would also disrupt the rhythm of a series of monosyllables.

Introduction to the Declarations: Bishop

81. One submission complained that unlike the 1662 and ASB Ordinals, the draft text made mention only in passing of pastoral care as a duty of bishops. We do not agree with this assessment. Our revision of the introduction to the service has, however, given greater prominence at this point also to bishops' role as 'shepherds of Christ's flock'.

82. Again, three submissions criticized the language as being excessively hierarchical; we do not accept that the language of this passage suggests the wrong kind of hierarchy.

83. The terms 'principal minister' and 'chief pastor' were criticized by three members of the Synod. They are taken from Canon C 18, and 'chief pastor' also occurs in the ASB Ordinal; they accurately describe aspects of the role of bishops in the Church of England and we have therefore retained them at this point. (We have, however, removed both 'chief pastor' and 'to lead the priests and deacons in the ministry of word and sacrament' from the introduction to the service to reduce duplication – see para. 43 above).

84. One member of the Synod objected to the phrase 'stewards of the mysteries of God' as being obscure and implying something which is

unknown. In fact 'mystery' is a biblical word for something which has been made known. We would be sorry to lose this resonant phrase, derived from 1 Corinthians 4.1 and quoted in the Prayer Book Collect for the Third Sunday in Advent, and have therefore retained it. We have, however, removed the word 'and' before it, in order to make clear that the phrase is an amplification of 'principal ministers of word and sacrament' rather than referring to something different.

85. One submission asked for the inclusion of a reference of 'aptitude to teach' as a gift which bishops should possess. However, the introduction to the declarations is intended to be a 'job description' not a 'person specification'; it says what bishops are to do, not what sort of people should be chosen as bishops. We have therefore not included a reference to this particular quality. The bishop's duty of teaching is mentioned in what has now become the fourth question.

86. Three members of the Synod criticized the use of the possessive '*their* priests'. We judged that this was an appropriate place to use the term 'presbyter' and to highlight that the bishop is also a presbyter. We have therefore substituted 'fellow presbyters' for 'priests'.

87. Six submissions objected to the phrase 'interpreting the gospel'; 'proclaiming', 'declaring', 'teaching' and 'preaching' were variously proposed as replacements. The first three of these verbs are already used either in the introduction to the declarations or in the declarations themselves. We have substituted 'expounding' for 'interpreting', as being a word which both implies the concept of preaching and also includes the sense of unfolding or laying out meaning in a way which we hope will prove more widely acceptable.

88. Two members of the Synod asked that the word 'absolution' be removed as unnecessary. We do not accept that the terms 'absolution' and 'forgiveness' are exactly identical in meaning. We wish also to preserve this echo of Christ's commission to the Apostles and of the phrase 'declare... the Absolution and Remission of their sins' in the Prayer Book orders for Morning and Evening Prayer.

89. In response to a submission, we have added an additional sentence in order to strengthen reference to the theme of the bishop in mission and indicate that 'shepherding' includes a missionary dimension. In the light of the Committee's discussion a further proposal was withdrawn. We have also moved the phrase 'declaring the absolution and forgiveness of

sins...' back and joined it to this sentence, so as to avoid any suggestion that the poor, outcast and needy might be more prone to sin than others.

90. In response to another submission we have inserted a reference to the teaching of the apostles and separated this from the reference to the example of the prophets, in order to emphasize the uniqueness of the apostles' role and highlight that it is their teaching which is to be handed on.

91. The phrase 'the best powers of your mind and spirit' was criticized as unclear in its meaning. We have therefore returned to the ASB wording 'your best powers of mind and spirit'.

The Declarations

92. We have re-arranged the questions, into what we regard as a more logical, cumulative order. Moving the first question (about vocation) forward to unite it with the other questions about vocation (see para. 53 above) makes a theological point about the relationship between vocation by God and calling through the Church (cf. Article XXIII).

93. It has also enabled us to make the question about the sufficiency of Scripture foundational for all three orders. In the bishops' rite, this question had been omitted, since it had already been answered at ordination both to the diaconate and the priesthood. Eight members of the Synod asked that it should be restored, and we have done this. It is now the first question in each case.

94. In all three rites we have moved the question about diligence in prayer and reading holy Scripture up so that it immediately follows the question about the sufficiency of Scripture, to which it is related. It was suggested that 'fit' should be changed to 'equip'; we prefer the simple word 'fit', and have replaced 'help' with 'fit' in the deacons' rite so as to conform it to the other two.

95. We were asked to include specific questions about mission and have done so in each rite. In the priests'/presbyters' and bishops' rites these are new questions and come third. (In consequence, the phrase 'glorious gospel', now used in the question, is deleted from the conclusion to the declarations in the bishops' rite.) In the deacons' rite, the question replaces an existing question and comes after the question about doctrine.

96. The ASB question 'Do you believe the doctrine...' was included in the deacons' rite, but it was replaced in the priests'/presbyters' rite by 'Will you faithfully minister the doctrine and sacraments...?' (a question based on the 1662 question), and in the bishops' rite by 'Will you diligently teach the Christian faith as the Church of England has received it...?' (which reflects the special role of the bishop as teacher – an emphasis which some submissions to the Committee have asked should be increased). These questions are cumulative in nature. One member of the Synod asked that the ASB question should be used in the priests'/ presbyters' rite and that the bishop should be asked a question about belief (either by reverting to the ASB question or by adapting the new one). We note that in making the Declaration of Assent both priests and bishops have already declared their belief in the Christian faith as the Church of England has received it, and our amendments to the services mean that this will be referred to explicitly in the case of priests and actually done during the service in the case of bishops. As a result of another of our amendments, those to be ordained bishop will also invariably have joined in the saying of the Nicene Creed earlier in the service. Furthermore, we consider that doctrine cannot with integrity be either faithfully ministered or diligently taught without being believed, and that therefore the questions implicitly require belief. That being so, we have decided to retain the difference in the questions (following the 1662 model) rather than adopting the greater similarity between the questions in the three rites which characterized the ASB Ordinal.

97. At a subsequent meeting we reaffirmed our decision not to include a direct question about the belief of the bishop (by vote: 7 for, 4 against), noting again that those to be ordained bishop will already have made the Declaration of Assent and said the Nicene Creed earlier in the service.

98. Ten submissions asked for the addition of a question or phrase about 'refuting' or 'driving away' error, either in the bishops' rite or in all three. We do not believe that this is a specific task of deacons and have therefore made no change to the deacons' question about doctrine. In the priests'/presbyters' question, however, we decided (by vote: 8 for, 3 against) to change '... may grow and flourish' to 'may be defended against error and flourish in the faith'. We have also (by vote: 9 for, 3 against) inserted in the bishops' question a specific requirement to 'refute error', coupled with a requirement to 'hand on entire the faith that is entrusted to you'. (In consequence, the reference to handing on the faith is deleted from the conclusion to the declarations.)

99. One member of the Synod asked that in the question to the bishop about ordination, the text should read 'ordain *or* commission' (so as to include commissioning to lay ministries), but we consider that 'ordain *and* commission' is the more inclusive phrase. We have, however, shortened and simplified the question, removing the phrase 'searching out those whom God has called to particular ministries within the Church'; we believe that as a result the question is more sharply focused. Another submission asked why the bishops' question did not mention baptism and presiding at Holy Communion. Baptism, confirmation and eucharistic presidency are in fact mentioned specifically in the introduction to the Declarations; it is not desirable to include everything at every point.

100. One submission criticized the reference to priests 'sharing in Christ's ministry of reconciliation'. We were informed that the Liturgical Commission had not intended to refer at this point to 'the ministry of reconciliation' in the particular and sacramental sense of that term. In response to the submission we have removed the reference to the ministry of reconciliation and instead turned the question into one about being an 'instrument of God's peace'.

101. We have removed from the question to bishops about those who are in need the qualification that they should only 'endeavour' to be gentle and merciful to them, and have substituted 'no other' for the antiquated 'none other'. A reference to those in need is included in a question to the deacons (now moved to follow the question about doctrine), and one member of the Synod asked why there was no equivalent question to priests. Deacons who are ordained to the priesthood nevertheless continue to be deacons and to be bound by the promises which they made when ordained deacon. Mindful of the need for brevity, we have not felt it necessary to include a specific question about those in need in the priests'/presbyters' rite.

102. A member of the Synod asked that the 1662 question 'Will you deny all ungodliness and worldly lusts... that you may shew yourself in all things an example... unto others' be reinstated. We regard this as too specific, but it prompted us to notice the absence from this rite of an equivalent to the 1662 references to the exemplary role of the clergy. In the 1662 rites, deacons are asked to make themselves 'wholesome examples of the flock of Christ', while priests are to be 'wholesome examples and patterns to the flock of Christ'. We have added an equivalent phrase ('that you may be a pattern and example to Christ's people') to the household question asked of deacons and priests.

103. Five submissions asked that bishops should, like priests, be required to 'endeavour to fashion' not only their own lives but also their household according to the way of Christ, and we have made this change.

104. One member of the Synod suggested that the question to the bishop about discipline should include reference to ministering discipline (as in the priests'/presbyters' question). This is already implicit in the phrase 'and exercise authority', but we have strengthened the link between the two phrases by replacing the latter phrase with 'exercising authority'. One submission suggested that the priests'/presbyters' question should refer, like the deacons' question, to 'those in authority', but we have rejected this, noting that priests are subject not only to the authority of individuals but also to systems of authority. We have, however, made a modest amendment to sharpen the force of the question.

105. We have accepted a suggestion that in the final question to priests 'that Christ may be made known' be replaced by the more direct phrase 'make Christ known'. We have also changed 'to all whom you serve' to 'among whom you serve', thus broadening the narrow instrumentality of 'to'.

106. We were asked, by two members of the Synod, to include an additional question about collaborative ministry. However, we note that at several points during the text the idea that deacons, priests and bishops work with others is stressed, and indeed we have added such a reference in the priests'/presbyters' rite (see para. 77 above). We do not believe that a question about this would add anything.

107. One member of the Synod asked for reinstatement of the 1662 question asking the people whether they are aware of any impediment or crime which should prevent candidates from being ordained. We consider that this now redundant, given the robustness of modern processes of discernment, selection and training (including enhanced CRB disclosure) and the more thorough-going examination of the candidates to which reference is made in the rite. The people are instead asked whether it is their will that the candidates should be ordained.

108. In the conclusion to the declarations, it was suggested that the reference to 'treasure' in the priests'/presbyters' rite should be replaced with 'responsibility'; we have preferred to retain this phrase from the 1662 Ordinal unamended. Another submission pointed out that the striking phrases from the 1662 Ordinal which made clear that those ordained will ultimately have to answer to God for the way in which they carry out the

ministry entrusted to them were absent from the draft, as they had been from the ASB Ordinal. We have inserted such references at this point in each rite.

109. We did not accept a proposal to combine the second and third sentences of the final paragraph, as the resulting sentence would be too long. We have, however, redrafted this text and the following rubrics in all three rites, so as to follow a specific petition with a more general injunction to pray for the gift of the Holy Spirit. Thus the text does not now narrow down what is expected of the Holy Spirit, and instead makes space for the fact that the gifts needed by each individual ordinand may be different. The injunction 'pray earnestly for the gift of the Holy Spirit' may be taken as an injunction to the congregation as well as to the candidates, and this removes the need for a separate commendation of the candidates to the prayers of the people in the bishop's own words. In our view, this approach is more suitable to this solemn 'hinge' moment of the service, where it turns from scrutiny to prayer which will run through until after the end of the Ordination Prayer.

110. We do not agree with the member who suggested that 'daily enlarge your heart' sounds like 'the outcome of a medical condition' and we have retained the phrase (now in the passive voice), believing that largeness of heart is an important quality for the clergy.

Veni Creator

111. One member of the Synod asked that the Veni Creator should be made optional in the priests'/presbyters' and bishop's rites, and another that the substitution of a modern hymn or song invoking the Holy Spirit should be allowed. However, we believe that this translation of the Veni Creator has become one of the core texts known by Anglicans. Some of our ordained members recall the experience of the Veni Creator being sung over them as a very powerful one. Furthermore, we believe that this translation of the Veni Creator transcends time and fashion and are aware of its use in alternative and charismatic worship. We therefore decided (by vote: 9 for, 1 against) not to permit even an alternative translation of the Veni Creator.

112. Archimandrite Ephrem Lash suggested an alternative rendering of 'and thee, of both, to be but One', in order to avoid any suggestion of "filioquism" ', but we are concerned that to make any change would suggest that either the Veni Creator or Cosin's translation of it is unorthodox – a suggestion which we would wish to resist.

The Litany

113. One submission asked that members of the congregation should be allowed to offer ad hoc prayers during the Litany. We believe, however, that that would not be helpful on this sort of occasion, and that use by the congregation of the silence before the Litany to make their own silent prayers would be more effective. If there is a particular concern which needs to be expressed, this can be done by making use of the note allowing substitution of another litany in order to add an additional bidding.

114. One member of the Synod asked for substitution of 'Lord, in your mercy / hear our prayer.' for 'let us pray to the Lord. Lord have mercy', but the former does not suit this particular form of litany (which is based on the form of intercession on pages 286-7 of the *Common Worship* main volume).

115. One submission pointed out that the petition in the Byzantine rite on which the first full petition is based has 'holy churches of God' instead of 'Holy Church of God'. However, this petition is a direct quotation from that in the authorized Common Worship form of intercession (*CW*, page 286), and we prefer the singular here because it is appropriate at an ordination to stress the unity of the whole Church and the fact that the candidates are to be ordained as ministers 'in the Church of God'.

116. The member who asked for amendment of the Collect (para. 64 above) asked for equivalent changes to the second petition ('our' and 'we' for 'their' and 'they'); having left the authorized Collect unchanged we have not adopted these changes; we also consider that the reference to 'the members' in the third person is most naturally followed by third person pronouns.

117. In the original draft, the fourth petition in the priests' rite made specific mention of reconciliation, while the bishops' rite had a different petition referring to 'the challenge of the gospel' and 'every corner of the world'. We have used the petition in the priests'/presbyters' rite in all three cases.

118. We do not believe it is desirable to remove 'yet' from the petition for 'those who do not yet believe' in the deacons' rite, but in response to three submissions we have replaced 'those who have lost their faith' with 'those whose faith has grown cold', and adjusted the petition accordingly. In the equivalent petition in the other two rites we have deleted 'from the path', so as to concentrate on 'the way', with its echo of Acts 9.2.

119. One submission asked for the inclusion of petition for 'those who seek asylum and shelter'. We judge that to be too specific and redolent of current concern for 'asylum seekers', and fear that the term 'unemployed', used in the draft, may also cease to be current; 'destitute' seems to add little to 'poor'. Instead of these terms we have included the hungry, the oppressed and the homeless – general categories which cover, but are not limited to, asylum seekers and refugees who have left their homes as a result of oppression or famine.

120. In response to a suggestion that the Sovereign should be prayed for by name, we have included the relevant petition from the original Common Worship form of intercession (*CW*, page 287), which also prays for the leaders of other nations. In order not to disrupt the flow of the themes relating to the Church and its ministry, we have placed the prayer for those in authority after the prayer for the poor and oppressed; we consider this to be appropriate, since concern for them is also the responsibility of the leaders of the nations.

121. A number of submissions asked why the rites contained no confession. It was suggested that it this was an important element of all public services – and especially Holy Communion, at a time when society at large had less consciousness of sin. We note that the ASB ordination rites did not include a formal confession; the Litany simply concluded with a petition for forgiveness, followed by the Trisagion. As a general principle, the Common Worship services do not include a confession when there is an examination of candidates (this is true of the Baptism service, for example). The Committee is also mindful of the concern expressed to it that the services are already too long. We therefore rejected (by vote: 2 for, 12 against) the request for inclusion of a formal confession. We have, however, strengthened the penitential penultimate petition at the end of the Litany, including a specific prayer for pardon and absolution. We have replaced the final petition with the final petition of the original Common Worship form of intercession (*CW*, page 287).

The Ordination Prayer

122. One member of the Synod asked for a return to the 1662 practice, whereby the imposition of hands (accompanied by a formula of ordination) *follows* the ordination prayer. The ASB Ordinal integrated the laying on of hands into the Ordination Prayer itself, the words accompanying the laying on of hands forming part of the prayer. This was done in order to make clear that ordination is not by formula but by

prayer and the laying on of hands. We regard that as a fundamental principle and have therefore resisted (by vote: 0 for, 12 against) any suggestion of separating the laying on of hands from the prayer.

123. At ordinations according to the 1662 Ordinal it is customary for the bishop or archbishop to sit for the actual imposition of hands, since it is accompanied not by prayer but by a formula. We are conscious that that custom has continued in some dioceses, despite the change to laying on hands during the prayer. We have therefore responded to a submission that the bishop or archbishop should be required to stand by introducing a rubric to that effect.

124. The first sentence of the prayer is common to all three rites and was not the subject of any submissions.

125. One member of the Synod asked that in the second sentence of the deacons' prayer, the word 'slave' should be replaced by 'servant' on the grounds that 'slave denotes ownership by a master', 'it is doubtful if anyone can "own" Christ' and 'such a concept muddies the concept of servanthood'. The sentence is closely based on Philippians 2.7-8, in which the word is *doulos*, not *diakonos*. Although there is an overlap of meaning between 'slave' and 'servant', the basic meaning of *doulos* is 'slave', and that is how it is translated at this point in the New Revised Standard Version. We have decided (by vote: 8 for, 5 against) to retain the translation 'slave'.

126. In the deacons' and priests'/presbyters' rites the third sentence includes a reference to Ephesians 4.12 (rendered in the NRSV as 'to equip the saints for the work of ministry, for building up the body of Christ'). There has been scholarly dispute as to whether there should be a comma between 'to equip the saints' and 'for the work of ministry'. Without the comma, the text can be read as implying that each member of the people of God shared in ministry and that there was therefore no distinct ministry in the early Ephesian church. It was pointed out to us that the comma was omitted in the ordination prayer for deacons, but included in the equivalent passage in the priests'/presbyters' rite. Scholars among the membership of the General Synod who were consulted on our behalf were agreed in rejecting the notion that there was no distinctive ministry in the primitive Church, while not necessarily holding that a comma should be inserted at this point. One way of addressing this which we considered was to restore verse 11 (the first part of the sentence of which verse 12 forms part) – ('The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers'),

as was proposed by one member of the Synod. These words appeared at the equivalent point in the ordination prayers for both priests and bishops in the ASB Ordinal. However, we judge that including the whole of verse 11 would make the sentence too long. In our judgement, the Ordination Services taken as a whole clearly reflect the view, expressed in the Preface to the 1662 Ordinal, that 'from the Apostles' time' there have been distinct orders of ministry in the Church, and it is not necessary to adjust this particular passage in order to uphold that position. Nor are we persuaded by the argument in the submission asking for verse 11 to be reinstated that that would need to be done in order to make clear that 'we do not expect a priest or bishop (or deacon for that matter)' to undertake all of the five ministries mentioned in verse 11. We have, however, standardized the translation of verse 12 at these two points, replacing 'all your people' with 'your holy people' (which is closer to the Greek), removing the comma, and translating the last phrase as 'for the building up of the body of Christ'. The resulting revision of these lines was agreed by vote (10 for, 2 against).

127. In place of the phrase 'on whom we lay hands in your name' we were asked to restore the ASB phrase 'whom we ordain in your name', on the grounds that 'we ought to remain comfortable about saying bishops ordain, ... and not dodge that grammar by saying that God ordains'. We have made this change, believing it to be consistent with the question which asks whether those to be ordained bishop will be faithful in ordaining and with the view that the Church ordains by prayer and the laying on of hands; it also means that the verb 'ordain' will now appear in the Ordination Prayer.

128. We have also inserted into each prayer a reference to the specific order to which the ordinands are being ordained. In response to a submission, we have removed the adjective 'sacred', which might be taken as implying that lay ministry is profane. (The term 'sacred ministry' has also had 'party' overtones).

129. One member of the Synod asked what the objection was to the ASB wording 'Send down the Holy Spirit upon'. We have restored 'send down', as it corresponds with the gesture of imposition of hands, but have not restored 'upon', which we consider slightly archaic. By vote (10 against, 2 for) we rejected the possibility, canvassed in the submission, of replacing 'the' with 'your'.

130. We have not adopted the suggestion of introducing the name of the new bishop into the first sentence of the Ordination Prayer after the laying on

of hands. In our view, the name should be used sparingly and should be reserved for the key moments in the service (in the Ordination Prayer, the laying on hands itself). Frequent repetition of a person's name diminishes its force.

131. In response to the question as to why bishops were to receive 'grace and power', priests 'grace' only and deacons neither, we agreed that 'and power' should be inserted in the priests'/presbyters' rite. Noting that Stephen was 'full of grace and power' (Acts 6.8), we have also (by vote: 9 for, 4 against) restored the ASB petition for grace and power in the deacons' prayer.

132. One member of the Synod asked that in the prayer for a bishop the words 'the grace and power which you gave to your apostles' (taken from the ASB prayer) be replaced with 'your grace and power', on the grounds that 'these words imply that our bishops are somehow successors to apostles and are blessed with special powers not available to others'. We note that in the 1662 Ordinal the Collect at the ordination of bishops makes a clear link between the gifts given to the Apostles and those to be given to bishops: 'Almighty God, who by thy Son Jesus Christ didst give to thy holy Apostles many excellent gifts, and didst charge them to feed thy flock; Give grace, we beseech thee, to all Bishops, the Pastors of thy Church...'. The majority of members of the Committee therefore believe that to establish too great a discontinuity between the offices of Apostle and bishop would be to depart from the Anglican understanding set out in the 1662 Ordinal. We also reject the suggestion that this formulation implies that grace and power are given only to bishops (a point strengthened by our inclusion of a petition for grace and power in the other two rites). We therefore decided (by vote: 10 for, 2 against) to make no change at this point.

133. One submission suggested that in the next line of the prayer for a bishop 'them' (referring to the flock) should be 'it', but in our judgement a plural pronoun referring to a singular collective noun is now the more natural usage. We have rejected a proposal to delete 'and govern' in the same line. 'Governing' is part of the office of a bishop (the 1662 Ordinal says that those ordained bishop are admitted 'to Government in the Church of Christ'), and 'govern' (from *gubernare*, to steer) is an appropriate word to use of a shepherd shepherding his flock. The shepherd kings were to rule compassionately, but they were nonetheless to rule (and Psalm 2.10 speaks of a 'rod of iron').

134. One member of the Synod suggested that 'sacraments' be deleted from the next sentence, questioning whether the phrase 'guardian of the ... sacraments' made sense. We believe that defending the integrity of the sacraments is an important responsibility of bishops and also wish to retain the symmetry of 'faith and sacraments' at this point. We therefore decided (by vote: 10 for, 0 against) not to change this phrase, which is taken over from the ASB prayer.

135. At the equivalent point in the priests'/presbyters' prayer, we have not followed a suggestion that the ASB phrase 'make them worthy of their calling' be restored instead of 'renew them in holiness'. We consider that the reference back to vocation (highlighted earlier in the service) would not be helpful at this point, and do not believe that the ASB words add anything theologically. Nor do we accept the member's criticism of the phrase 'renew them in holiness'; we believe that renewal in holiness is constantly needed.

136. In the prayer for priests and that for a bishop, the next part of the prayer is introduced by the phrase 'In union with their/*his* fellow-servants in Christ'. We were asked to inset the same phrase in the prayer for deacons, but concluded that it would not fit the structure of that prayer.

137. Objection was made to the petition that the bishop should 'increase your Church' and 'renew its ministry', on the grounds that increase and renewal are the work of the Holy Spirit, not the bishop. In the ASB prayer, this was indeed a petition that God would do these things, and we have reverted to such wording, while retaining the reference to collaborative ministry. We have, however, replaced 'and unite' with 'uniting', in order to suggest that unity is a consequence of increase and renewal.

138. In an earlier version of this prayer seen by the House of Bishops, the pronoun used of the Church at this point (and in the Introduction to the priests'/presbyters' rite) was 'her' rather than 'its'. It was suggested to us that the change to 'its' in this sentence constituted a removal of 'bridal language', and that 'not to use this imagery in the ordinal is to remove some of the very theology to which opponents [of the ordination of women to the episcopate] might appeal before any decision has been made'. However, we note that the ASB Ordinal used 'its' here, and that use of the neuter pronoun for the Church has become more prevalent in recent years. (The Church of England is referred to as 'it' in the Declaration of Assent, for example.) Moreover, the Church is referred to

as the bride of Christ in the conclusion to the Declarations, so bridal language is not absent from the rite.

139. The prayer that the bishop 'may present all your children blameless before you' was criticized as unbiblical, since in Ephesians 5.27 it is Christ who presents the Church to himself. We note that in 2 Corinthians 11.2 Paul does speak of himself presenting the Church in Corinth as a bride to Christ, but we do not consider that that would justify the suggestion that a bishop should 'present all [God's] children blameless before [him]'. In the ASB prayer the bishop was to 'stand before [the Father] blameless', but we found it difficult to incorporate that phrase along with the imagery of stewardship over the household in an acceptable way. We have therefore rephrased the prayer so that it is the bishop who is 'presented blameless' with the household.

140. Four members of the Synod objected to the phrase 'may they loose the bonds of sin' in the equivalent passage in the ordination prayer for priests, on the grounds that 'no person may loose the bonds of sin in relation to another person' and 'it is Jesus who looses the bonds of sin not the presbyter'. At the ordination of priests in the 1662 Ordinal, the formula of ordination begins 'Receive the holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the Imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained...'. In the opinion of the majority of the Committee, this direct application of John 20.23 to those ordained to the priesthood makes it impossible to argue that it is contrary to the doctrine of the Church of England to suggest that the role of priests includes that of loosing people from the bonds of sin. (Furthermore, the same verse is the culmination of one of the three gospel readings provided for the consecration of bishops in the 1662 Ordinal, and the Prayer Book Order for the Visitation of the Sick includes an absolution with the words 'I absolve thee from all thy sins'.) Indeed, given that in the ASB the formula of ordination is replaced by an ordination prayer which includes the petition 'give to these your servants grace and power... to absolve', it could be argued that not to make reference in the ordination prayer to this aspect of the priest's ministry would suggest a doctrinal change. By vote (10 for, 2 against) the majority of the Committee declared themselves to be content with the existing wording, and most of us believe the inclusion of absolution in the name of Christ to be essential. Nonetheless, mindful of the diversity of conviction among Anglicans on this important point, the Committee went on to seek a form of words which would command consensus in the Committee.

Our new wording

- includes references to 'declaring' and 'proclaiming' the work of Christ (echoing the Morning and Evening Prayer Absolution's 'declare and pronounce');
- includes reference to Christ's cosmic victory over the powers of darkness (cf Colossians 1.20: 'He has delivered us from the dominion of darkness') as well as to individual sinfulness;
- makes clear that priests absolve 'those who turn to [Christ] in faith';
- stresses that they do so 'in Christ's name'.

141. One member of the Synod asked that the phrase 'confer blessings in your name' be omitted; we have replaced it with 'declare your blessing to your people'. Again, we hope that this will be more widely acceptable.

142. Three members of the Synod criticized the suggestion that it is absolution and blessings conferred by a priest which make people worthy to stand before the Father and their worship acceptable to him. This is indeed not the case and our rewording also removes this implication. However, we do not accept that the phrase 'to offer spiritual sacrifices acceptable to [God]' is 'ear-tickling verbiage' (it is a direct quotation from 1 Peter 2.5), and we have retained it.

The Giving of the Bible

143. One member of the Synod asked for the ' "default" position' of the Giving of the Bible to be moved to the Sending Out, while seven members proposed that delaying it should not be an option.

144. The Committee noted that the Giving of the Bible is not and never has been that which effects ordination. Ordination is by prayer and the laying on of hands, and any other ceremony is secondary to that (clearly the Christian Bible could not be given to those ordained in the primitive Church, because it did not yet exist). Nonetheless, the Giving of the Bible is symbolic of the minister being under the authority of Scripture and having received authority to preach; the Bible is not given simply as a 'tool for the task'.

145. In the light of this, the majority of members of the Committee do not believe that any doctrinal significance can attach to the point in the service at which the Giving of the Bible takes place (except that neither it nor any other secondary symbolic act should take place during the ordination prayer, for fear of obscuring the central significance of the

laying on of hands with prayer). The majority of members (8 for) therefore considered it possible and appropriate to retain the option of giving the Bible during the Sending Out, but only two judged that that should be the only position allowed. Twelve members agreed that there should be a ' "default" position', however, and we agreed that this should be the position immediately after the Ordination Prayer. By vote (8 for, 2 against) we accepted a suggestion that (as in certain other Common Worship services) the alternative position should be signalled in a rubric as well as in a note.

146. Noting the suggestion in para. 35 of GS 1535 that the giving of individual copies of the Bible might be replaced by presentation of a large Bible to each of the newly ordained in turn, six members of the Synod asked that the giving of individual copies of the Bible should become mandatory. While (because of the expense of copies of the Bible) it is unlikely that individual copies were given in the sixteenth century, we recognize that Bibles given during ordination services are treasured possessions and believe it right to require that individual copies be given during the service. We have therefore added a note indicating that if a large copy of the Bible is used at the earlier position, individual copies should be given without words during the Sending Out. (In consequence, only individual copies may be given at the later position.) We recommend that the significance of giving a large Bible be explained in 'coaching notes' on how to conduct ordination services.

147. We have removed from the deacons' and priests'/presbyters' rites the rubric requiring the newly ordained to turn to face the people after the Bible has been given, with the Bishop standing before them. Such detailed choreography belongs in 'coaching notes', and will in any case depend to an extent on the layout of the church.

148. One submission asked that words should be spoken to each individual when the Bible is given. We consider that at ordinations where very large numbers of deacons are ordained, such a requirement would be onerous, and we have therefore rejected this submission.

149. We have responded to a proposal that the words for giving the Bible to deacons should include reference to the authority to preach by adding 'and teach them in his name'.

The Welcome

150. One member of the Synod suggested that the words 'rooted and grounded in love' at the Welcome in the ordination of deacons were a tautology and should be omitted. We are unwilling to omit this scriptural phrase (Ephesians 3.17).

151. Another submission asked us to amend the words 'God... has given us the ministry of reconciliation' at the ordination of priests to '... message of reconciliation'. We have removed the words 'ministry of reconciliation' from the Declarations (the other point in the service where they occurred), but (by vote: 5 for, 6 against) we felt obliged to reject the proposal to amend the words at this point, since the whole sentence is a direct quotation from Scripture (2 Corinthians 5.18).

152. It was pointed out to us that the words provided for the Welcome at the ordination of a bishop do not actually express welcome. In response we have adjusted the text.

¶ ***The Sending Out***

153. One submission suggested that the diaconal role in a service is to tell people what to do or say, whereas the sentence given to the Deacon to say at the beginning of the Sending Out is a 'pious observation'. We decided (by vote: 7 for, 2 against) to retain this sentence, which is scriptural (cf. 1 Corinthians 1. 9), since the text has currency in this form. However, we agree that the sentence should be said by the Bishop or Archbishop, not by the Deacon.

154. It was suggested to us that the versicles and responses which may precede the Blessing at initiation services when a bishop presides (*Initiation Services*, page 101, note 12) should also be permitted at ordinations, and we have added a note to that effect.

155. One member of the Synod proposed that at the ordination of a bishop the pastoral staff should be given after the Giving of the Bible (and anointing), so that the newly ordained bishop could hold it when joining the Archbishop in giving the blessing. However, giving the blessing at the Eucharist is a presidential role (cf. *CW*, page 159) and we do not consider it appropriate for the newly ordained bishop to join in giving the blessing. We have therefore removed the reference to this possibility from the notes, rather than moving the giving of the pastoral staff to facilitate it.

(At the earlier position it would have immediately followed the Giving of the Bible where that was deferred.). The pastoral staff is given immediately before the dismissal so that the newly ordained bishop may walk out with it.

156. One submission proposed that 'and' should be inserted at the beginning of the last line of the response to the giving of the pastoral staff, but we consider that in a text said by the congregation that word is likely to become lost, so we have not included it.

¶ *Notes*

Deacon of the rite

157. Four submissions asked for omission of the Note about the 'Deacon of the Eucharist'. One asked for the addition of permission for one of the archdeacons to fulfil these functions, while another from the Revd Kathryn Fitzsimons (Ripon and Leeds), President of the Diaconal Association of the Church of England (DACE), on behalf of members of DACE, asked that the Note be retained, commenting 'We would be sad to see the role of Deacon at the Eucharist automatically assumed by the Archdeacon'. We note that this Note is purely permissive, and that (contrary to what was suggested in one of the submissions) it accords with the note on Ministries in the Order for the Celebration of Holy Communion (*CW*, page 158). We have therefore decided (by vote: 9 for, 2 against) to retain it, but have described the Deacon as 'the Deacon of the rite'.

158. One submission asked why a candidate for the diaconate should be prohibited from reading the Gospel. The Note does not in fact prohibit anyone from reading the Gospel. However, the reason why this permissive Note says that someone about to be ordained to the diaconate should not be the 'Deacon of the rite' is that some of the duties ascribed to the Deacon (including the reading of the Gospel) take place before the ordination. The Deacon of the rite is the deacon for the whole service, just as the Bishop or Archbishop is the president for the whole service. (It should be noted that in the 1662 Ordinal the ordination of deacons took place before the reading of the Gospel; it was therefore appropriate that one of those who had just been ordained deacon should read the Gospel.)

Before the Entry of the Ministers

159. The prayer offered for use before the Entry of the Ministers was criticized by two members of the Synod as being 'rather confused' and including 'theologically shaky language'. We judge that most of the Note headed 'Before the Entry of the Ministers' is not needed; it belongs in (non-authorized) 'coaching notes'. We have therefore deleted everything after the first sentence from the Texts for Authorization.

Readings

160. Three submissions suggested that the readings should be specially selected readings rather than the readings of the day. In response, we have reversed the order of the Note, making the use of the specially selected readings the first-mentioned option, and adjusted the text accordingly.

161. Our attention was drawn to the fact that of the ten readings provided in the 1662 Ordinal, only four were included in the draft Common Worship Ordinal (admittedly, three more than were in the ASB Ordinal). By contrast, eight of the nine readings provided in the ASB Ordinal had been retained. We have reinstated all of the 1662 readings, while retaining those from the ASB, thus increasing the continuity with the earlier Ordinals. We have also included in the selection of readings proposed for each order one or two readings from the Pastoral Epistles (which we considered to be under-represented in the original draft).

The Ordination Prayer

162. Four members of the Synod criticized the suggestion of a 'continuous chant' repeated by the congregation during the Ordination Prayer, fearing that the chant would either hinder the congregation from hearing the bishop or distract their attention from what he was saying. We have accordingly removed this suggestion from the Notes. Instead, we have grouped the material concerning the Ordination Prayer (prayer and laying on of hands) together in a single note, beginning with the sentence about the unity of the prayer as a whole, which we have strengthened (this having been the motive for inclusion of the reference to 'continuous chant'). We also consider that the indication in the Note that responses may be used at the end of each paragraph is sufficiently clear in itself, so in order to simplify the text of the service, we have also removed the ***R*** markers at the end of each paragraph of the Ordination Prayer.

Anointing

163. Two members of the Synod proposed that the note on Anointing be removed, one commenting, 'If people want to do it no doubt they will, there is no need for the note'. The ASB Ordinal did not make provision for anointing, but anointing is provided for in the Common Worship Baptism and Confirmation services and in the 'Wholeness and Healing' section of *Pastoral Services*. Anecdotal evidence suggests that these provisions are widely used, and that the possibility of anointing has been welcomed and taken up by a broad spectrum of members of the Church of England; it has ceased to be regarded as a purely 'high church' practice.

164. It is also clear that anointing at ordinations is now fairly common. This being so, we believe that the absence of official provision for it will look increasingly odd. Practices which become widespread often benefit from regulation in order to avoid bad practice. Thus for example, a Note indicating when anointing may take place will rule out the practice of anointing during the Ordination Prayer itself (which can give rise to the mistaken impression that like prayer and the laying on of hands, anointing is central and essential to ordination). Similarly, the provision of words will prevent the use of other words which may not be compatible with Anglican doctrine. For these reasons, we have therefore decided (by vote: 10 for, 2 against), to retain this Note. Mindful of the danger of the Sending Out becoming 'cluttered', and of a variety of symbolism obscuring the Giving of the Bible if it occurs then, we have removed the possibility of anointing occurring as part of the Sending Out. For the same reason, we have tightened the drafting in order to exclude the possibility of anointing taking place other than immediately before the Welcome.

165. We have removed the possibility of anointing the heads of newly ordained priests both because this is without precedent and because of the danger of confusion with anointing on the forehead at baptism. We have similarly removed reference to the possibility of anointing bishops on the palms of their hands. (The possibility of so anointing those ordained bishop who were not anointed when they were ordained priest can be referred to in non-authorized 'coaching notes' and does not need to form part of the authorized text.)

Foot-washing

166. Three members of the Synod proposed that the Note permitting foot-washing at the ordination of deacons be omitted. Foot-washing was criticized as 'unnecessary', 'time-consuming', an unexplained innovation and a 'gimmick' detracting from the seriousness and solemnity of the occasion. The submission on behalf of members of the Diaconal Association reported that some would wish the possibility of foot-washing to be signalled by a rubric in the text, while others wondered about the significance of priests and bishops being given a sign of their ministry while deacons are recipients of an action by the bishop.

167. We are aware that the foot-washing is a very important and significant part of the service for some bishops, and that some at least of the members of congregations have appreciated it as a powerful demonstration of the importance of humility. Noting that this is merely a permissive Note, we have decided (by vote: 11 for) to retain it. In response to a submission, we have amended the drafting of the Note. For the sake of consistency with the other rites, we have rejected a proposal that the foot-washing should take place before the Litany, and for the reasons given in para. 164 above we have removed the possibility of it occurring before the Blessing.

Vesture

168. One submission criticized the permission for the ordinands to enter in the vesture of the order into which they are to be ordained. However, this practice is common in other walks of life, and bishops traditionally wore episcopal dress from the day that their election was confirmed. This provision was inserted in an attempt to avoid any significance being attached to the act of vesting. As it is only permissive, we have retained it.

169. Four submissions asked that those ordained deacon or priest should be allowed to choose not to wear the 'customary vestments' or, indeed, to choose to wear scarf and hood rather than a stole. In response, we wish to point out that the note (echoing a phrase from the equivalent note in the ASB Ordinal) says 'Where it is *agreed* that the newly ordained are to be clothed in their customary vesture...'. This makes it quite clear that the newly ordained cannot be *required* to wear it; their agreement is necessary.

170. The two members of the Synod who asked that those ordained bishop should be given the option of wearing convocation robes were apparently unaware that rochet and (black) chimere are still worn by the ordinands at all episcopal ordinations.

171. We judge that the final sentence of the note in the bishops' rite (suggesting that the collegiality of the college of bishops is best emphasized if the newly ordained wear the same vesture as the assisting bishops) belongs in non-authorized 'coaching notes' rather than in the authorized text, and have deleted it.

Symbols

172. Four members of the Synod asked for omission of the Note permitting newly ordained priests to be given symbols of their office. One of these argued that 'the Christian faith is an auditory religion' and that 'it is in the nature of false religion to attempt to generate belief through what may be seen'. However, we note that this approach would also rule out the Giving of the Bible, which (as we have argued, is symbolic rather than actually effecting ordination). Provision was made in the ASB Ordinal for the handing over of 'symbols of the priest's office (chalice and paten)'. However, we were informed that before the Reformation the chalice and paten given to the newly ordained would always have been a chalice charged with wine and a paten with the bread on it. The rubric in the 1550 Ordinal says

> The Bishop shall deliver to every one of them, the Bible in the one hande and the Chalice or cuppe with the breade, in the other hand, and saying "Take thou authority to preach the word of God, and to minister the holy Sacraments in this congregation, where thou shalt be so appointed."

It was the chalice and the bread, not an empty chalice and paten, which were delivered. We therefore consider that if this symbolic action is to occur, it should be the presentation of the wine (contained in the chalice) and the bread which is the symbolic act, not a gift of empty vessels. If individual chalices and patens are given to the newly ordained as presents, this does not form part of the rite. We have therefore deleted the provision for the presenting of 'symbols of office' for use on other occasions.

173. We are sympathetic with the Archbishop of York's concern that 'some of the subsidiary symbolic ceremonies... do not obfuscate in any way the focal point of the laying on of hands with prayer'. As indicated in para. 164 above, we have tightened the drafting of the Note on anointing to

make clear that it may not occur during the Ordination Prayer. The first sentence of the Note on the Giving of the Bible makes it clear that that ceremony too is to be clearly distinguished from any 'subordinate ceremonies'.

174. One submission criticized the 'spreading out' of the 'extra provisions' (Giving of the Bible, anointing, symbols, vesting), but another asked that they should not 'crowd the services', and the danger of this increased if they happen together. As indicated above, we have both reduced the options for where symbolic acts may happen and also tightened the drafting of the notes and rubrics so as to specify more precisely when they may occur.

175. Our amendments result in a simplification, and the resulting position with regard to symbolic acts is as follows:

Ordination Prayer
- laying on of hands the only action;
- minimal movement

Giving of the Bible [either here or during the Sending Out]
if it takes place in this position,
- nothing may intervene between the Ordination Prayer and the Giving of the Bible;
- a large Bible may be presented or individual copies may be given

[Footwashing (Deacons) or Anointing (Priests/Presbyters, Bishop) – optional
- if it takes place, it must immediately precede the Welcome and Peace]

The Welcome

The Peace

[Clothing with customary vesture – optional
- if it is done, it takes place after the Welcome and the Peace]

[Presentation with bread and wine – optional
- if it takes place, it must immediately precede the Liturgy of the Eucharist]

¶ *The Sending Out*

The Giving of the Bible [either after the Ordination Prayer or here] if it takes place in this position,

- it stands alone: no other symbolic acts are juxtaposed with it
- only individual copies may be given

[Or, if the Giving of the Bible has occurred after the Ordination Prayer and a large Bible has been used, individual copies of the Bible are given now]

Giving of the Pastoral Staff (Bishop)

- This must occur after the Blessing and immediately precedes the Dismissal

'Handing over'

176. Two submissions questioned whether the Note headed 'Handing over of the Deacons/Priests/Bishops' needed to be included at all. One suggested that what was suggested would be difficult to carry out in practice, and a fourth that the heading be changed. We consider that such a reference to this (optional) means of making a link at the end of the service between episcopal ordination and the local exercise of ministry is desirable. We have, however, amended the Note. We have removed the heading 'Handing over' and have used 'present' instead of 'hand over' in the text. We have based the wording of the first sentence of this part of what is now a fuller note about the Sending Out more closely on the comparable rubric at the end of the Confirmation service (*Initiation Services*, page 117).

177. Three members of the Synod argued either that there should be no applause, or that any applause should be suggested informally, rather than required by a Note. We agree that applause should not be 'scripted' and have therefore removed the reference to it.

Proper Prefaces

178. Four submissions criticized the second Proper Preface for the ordination of bishops. Its relevance to the episcopate was regarded as unclear and criticisms were made of most of its lines (the meaning of some being considered obscure). We have therefore replaced the text with a new one.

179. Six members of the Synod criticized the first Extended Preface (all rites). While we recognize this as a commendable effort at fresh creative writing, we consider that the problems with the prayer as drafted are too great to make redrafting possible and we have therefore deleted it.

180. One member of the Synod proposed that 'and our salvation' should be omitted from the second line of what was originally the second Extended Preface in all rites, on doctrinal grounds. However, this line appears in a number of authorized Common Worship Extended Prefaces (e.g. *CW*, page 311), and we therefore decided (by vote: 8 for, 4 against) not to omit it. We also decided not to replace 'salvation' with 'joy' (by vote: 8 for, 4 against).

181. A number of proposals were made for amending what was originally the second Extended Preface. We did not see the need to substitute 'by the blood of Christ' for 'by the blood of the eternal covenant'. The phrase 'Here before us the Gospel is preached and fulfilled in the Supper of the Lord' was criticized in three submissions, and we have amended the text.

Ordination of Deacons and Priests at the same service

182. One submission included a suggested worked out service for joint ordinations of deacons and priests. We were unanimous in resisting the inclusion of this. We envisage that the complete text of such a service would be available electronically, but a table setting out what would be included is all that would be needed in the authorized text. (Some parts of the *Initiation Services* and *Pastoral Services* were originally authorized by means of tables but subsequently published as worked-out rites.)

183. The submission of the Diaconal Association, by contrast, expressed the hope that the Ordination Services would encourage the ordination of deacons and priests at separate services, but we have decided to retain the existing neutral phrasing. We agreed that the table should appear after the rite for the Ordination of Priests.

On behalf of the Committee

✠ JOHN CICESTR:
Chairman

17 January 2005

ANNEX

Proposals for Change
received from members of the Synod before the deadline

(Page and line numbers refer to GS 1535.)

From	Comment	Response
Archbishop of York	Bishops: reinstate public Declaration of Assent	Agreed. See para. 58
	Bishops: allow for Oath of Royal Allegiance and Oath of Canonical Obedience to be included and rubric that if they are not, then the third question on p42 (ln 21-22) should be answered by or on behalf of the Provincial Registrar	Not agreed, but text amended. See para. 57
	Bishops: reinstate public reading of Letters Patent	Agreed. See para. 54
	Bishops: keep the Giving of the Bible immediately after the ordination	Options retained. See paras 142-144.
	Do not let subsidiary symbolic ceremonies obscure the laying on of hands with prayer	Agreed. See para. 172
Bishop of Beverley	p49-50: return ordination prayer to previous form without use of gender neutral forms	Not agreed. See para. 138.
	p60: if church is to be described as 'it', remove reference to Church as 'her' (consequential to p49-50)	Agreed. See para. 41.
	p79: restore reference to Deacons baptizing	Text amended. See para. 72.
Bishop of Carlisle	p82 ln 17: amend to read 'They may baptize when required to do so. They assist ...' *or* amend ln 14 to read 'They may baptize those who desire to respond with faith' and adjust ln 17 accordingly	Text amended. See para. 72.
Bishop of Lincoln	p44-45, p63-64, p82-83: Declarations: suggested additional question	Text amended elsewhere. See para. 105.

Bishop of Ripon and Leeds	p82 ln 17-18: add 'They baptize when required to do so; they assist ...'	Text amended. See para. 72.
Bishop of Rochester	p41, p60, p79: concerns about introduction speaking of ordained ministry 'within the ministry of the whole people of God'	Text amended. See para. 38.
	p45 ln 28-29: lack of symmetry regarding 'fashioning the household' between bishops and deacons/priests.	Agreed. See para. 103.
Bishop of Worcester	Suggested outworking of the structure for ordaining deacons and priests at the same service	Not agreed. See para. 181.
The Rt Revd Colin Buchanan (then Bishop of Woolwich)	Use 'presbyters' interchangeably with 'priests'	Agreed. See paras 20-23.
	Royal Mandate should be read	Agreed. See para. 54.
	p82 ln 17: Deacons should baptize	Text amended. See para. 72.
	Needs rubric that bishop or archbishop must stand for ordination prayer	Agreed. See para. 123.
	p49 ln 23, p68 ln 23, p86 ln 26: retain wording that bishops ordain	Agreed. See para. 127.
	Keep *Giving* (as distinct from presentation) of the Bible straight after Ordination Prayer	See paras 143-146.
	Require words to be spoken to each person at the Giving of the Bible	Not agreed. See para. 148
	Leave to the presiding bishop or archbishop to decide who exercises what ministry within the service. Omit all references to 'Deacon of the Eucharist'	Text amended. See para 157.
	Minimise or eliminate 'secondary ceremonies'	Not agreed. See paras 163-4, 166-7, 172.
	Leave to the presiding bishop or archbishop to informally introduce applause	Agreed. See para. 177.
Revd Jonathan Baker (Oxford)	p63: why is there no reference to the priest's role to 'absolve'? Weak understanding of sense of the priestly ministry of reconciliation	Agreed. See para. 75.

Revd Jonathan Baker (Oxford) cont.	p63 ln 19: weak understanding of the priest's ministry of presidency at the Eucharist	Not agreed. See para. 80.
	Vesting in distinctive dress of each order should not happen before the ordination has taken place	Not agreed. See para 168.
Revd David Banting (Chelmsford)	Retain 'consecration' of a bishop	Agreed. See paras 13-19.
	Use 'presbyter' rather than 'priest'	See paras 20-23.
	p. 44: 'Eucharist' should be 'Holy Communion'	Agreed. See para 25.
	Declaration of Assent needs to be public	See paras 58-61.
	p82 ln 14: no mention of baptizing	Text amended. See para 72.
	p82 ln 22-23: omit or properly explain 'watchful for the signs ...'	Not agreed. See para. 74.
	p63 ln 9: omit or properly explain 'watching for the signs ...'	Text amended. See para. 75.
	p63 ln 16: include the rest of Matthew 28.19-20	Text amended. See para. 77.
	p63 ln 17: suggest 'teach' instead of 'speak' or 'unfold'	Not agreed. See para. 80.
	p44: highlight 'aptitude to teach' as a gift required for being a bishop	Not agreed. See para. 85.
	p44 ln 22: suggest 'teach' instead of 'interpret'	Text amended. See para. 87.
	p44 ln 28: suggest 'example *and doctrine* of the apostles'	Text amended. See para. 90.
	p45: Bishops also need to be heard to declare their belief in the sufficiency of Scripture	Agreed. See para. 93.
	Reinstate requirement for bishops to refute error	Agreed. See para. 98.
	p. 64: Change 'ministry of reconciliation' to 'message of reconciliation'	Text amended. See para. 100.
	p74: good for the gift of the Bible to stand alone, and to be given individually	Agreed. See para. 146.

Revd David Banting (Chelmsford) cont.	p. 69: Change 'ministry of reconciliation' to 'message of reconciliation'	Not agreed. See para. 151.
	Vesture: allow scarf and hood, and for bishops to wear convocation robes	No change needed. See paras 169-70.
Revd Simon Bessant (Blackburn)	p82 ln 8: suggested insertion	Text amended. See para. 72.
	p63: suggested insertions	Text amended. See para. 77.
	p44 ln 28: suggested insertion	Withdrawn. See para. 89.
	p45 ln 38, p83 ln 31: suggested additional question	Text amended. See para. 95.
Revd Canon David Bird (Peterborough)	Prefer titles 'Making', 'Ordination' and 'Consecration'	Agreed for Bishops. Not agreed for Priests and Deacons. See paras 12-17.
	Length of service: perhaps some advice in Notes?	Suggest this appear in commentary. See para 27.
	Intercessions, extended introductions and prefaces all add length	Noted. See para 27.
	Make sure wording is clear for those not used to 'churchy' language	Noted. See para 27.
	Suggest production of material for use before and after the ordination (*cf* prayers before and after funeral in *CW: Pastoral Rites*)	Would be for commendation; does not need to be in authorized text. See para 29.
	All three services need to take note of changes in ministry patterns	Noted. See para 30.
	p79: need specific mention of baptism as function of Deacon	Text amended elsewhere. See para. 72.
	Giving of Bible should be in the middle of the service	See paras 143-145.
Revd Mark Bonney (St Albans)	Declaration of Assent: better to have outside of the liturgy for Bishops.	See para. 58.
	Resist any attempt to include Declaration of Assent in the Priests/Deacons rites	Agreed. See para. 59.

Revd Mark Bonney (St Albans) cont.	Rephrase question about vocation	Agreed. See para. 53.
	Giving of the Bible: make the default position at the Sending Out	Not agreed. See paras 143-5.
Mrs Mary Bordass (Salisbury)	Plea for brevity without losing significance of the occasion	Noted. See para. 27.
Mr Paul Boyd-Lee (Salisbury)	Declaration of Assent should be public	See paras 58-61.
Mrs Elizabeth Bridger (Norwich)	p41: prefer 'consecration' to ordination'	Text amended. See paras 15-18.
	p44 ln 1: change to 'The Liturgy of Consecration'	Not agreed. See para. 19.
	p46 ln 5: replace 'ordained' with 'consecrated'	Not agreed. See para. 19.
	p49: replace 'ordination' with 'consecration'	Not agreed. See para. 19.
	p70, p. 88: replace 'The Liturgy of the Eucharist' with 'The Communion'	Not agreed. See para. 25.
	p42 ln 5: does the Archbishop need to be addressed as 'Most' Reverend ...?	Agreed. See paras 48-51.
	p42: Declaration of Assent needs to be public	Agreed. See para. 58.
	p73, p80: Declaration of Assent to be made publicly by priests and deacons	Not agreed. See paras 58-61.
	p43 ln 1: prefer 'The Ministry of the Word'	Not agreed. See para. 65.
	Why is Creed not included?	See paras 67-70.
	p82 ln 14: no mention of baptizing	Text amended. See para. 72.
	p82 ln 20: 'They are to teach them ...'	Not agreed. See para. 73.
	p82 ln 22: 'expectant ...' unclear. Please reword	Text amended. See para. 74.
	p63 ln 9: 'signs of God's Kingdom' vague.	Text amended. See para. 75.
	p63 ln 32: 'that God may sanctify'	Agreed. See para. 77.
	p63 ln 14: 'of sins *through Christ's death on the cross*' more specific	Not agreed. See para. 79.
	p44 ln 21: *'their* priests'? Are they not *God's* priests?	Text amended. See para. 86.

Mrs Elizabeth Bridger (Norwich) cont.	p44 ln 22: prefer 'preaching' not 'interpreting' the Gospel	Text amended. See para 87.
	p45 ln 1: please reinstate 'Do you accept the Holy Scriptures as revealing ...?' (as ASB)	Agreed. See para. 93.
	p. 45, p. 64: reinstate 'Do you *believe* the doctrine ...?' (as ASB)	Not agreed. See paras 96-97.
	p45 ln 14: add 'and refute error'	Text amended. See para. 98.
	p64 ln 8: 'fit you to uphold the truth of the Gospel against error'	Text amended. See para. 98.
	p83 ln 6: add 'uphold the truth of the Gospel against error'	Not agreed. See para. 98.
	p64 ln 14: what about helping those in need? (as in bishops and deacons)	Not agreed. See para. 101.
	p45 ln 28: add 'and that of your household'	Agreed. See para. 103.
	p64 ln 22: add 'give due respect to those in authority' (ASB)	Not agreed. See para. 104.
	p64 ln 28: 'in you, and make Christ known to all' clearer	Agreed. See para. 105.
	p65 ln 9: 'Holy Spirit, that he may ...'	Not agreed. See para. 109.
	p66 ln 30: 'the Gospel of salvation through Christ ...'	Text amended. See para. 117.
	Why is confession not included?	See para. 121.
	p69 ln 6: 'by the *proclamation* of the Gospel, may they *preach the forgiveness of sins through Christ's death on the cross*' and omit ln 7	Text amended. See para. 140.
	p56 ln 26, p74 ln 30: giving of the Bible should remain central, not an afterthought	See paras 143-5.
	p87 ln 18: add 'to preach the Gospel of Christ and serve ...'	Text amended. See para 149.
	p54, p90: is note about Deacons really necessary?	Not agreed. See para. 157.
	p91 ln 1-6: confused	Text deleted. See para. 159.
	p74 ln 14: congregation should listen while the bishop speaks and then respond	Text amended. See para. 162.
	p56 ln 30, p74 ln 32: unnecessary extra – reserve for the Monarch	Not agreed. See paras 163-4.

Mrs Elizabeth Bridger (Norwich) cont.	p92 ln 26: omit foot-washing	Not agreed. See paras 166-7.
	p57 Vesture: option should be given for, eg Convocation robes	No change needed. See para 170.
	p57 Handing Over: does this really need to be in the notes?	Not agreed. See para. 176.
	p58: first preface is by far the best. Omit the rest	Second preface replaced; first extended preface omitted. See paras 178-9.
	p58 ln 16: reference is to those like St Paul, not to Jesus	Text replaced. See para. 178.
	p58 ln 17 ff: what does this mean?	Text replaced. See para 178.
	p58 ln 20ff: preface verges on gobbledegook and is far too complicated and lengthy: better omitted	Text deleted. See para 179.
	p59 ln 3: omit 'salvation'	Not agreed. See para. 180.
	p59 ln 10: 'by the blood of Christ' much simpler and clearer	Not agreed. See para. 181.
	p59: please reinstate ASB Prayer before Consecration (ASB section 19)	Meaning of request unclear.
Mrs Margaret Brown (Chichester)	The title 'Consecration' of a Bishop should be restored	Agreed. See paras 15-18.
	Retain the Declaration of Assent in the bishops' rite	Agreed. See para. 58.
	Creed should be mandatory	Agreed for bishops. See paras 67-70.
	Why is there no confession?	See para. 121.
	There should be special readings to emphasise the importance of the occasion	Text amended. See para. 160.
	Where are questions 'being ready with all faithful diligence to banish and drive away all erroneous and strange doctrine ...' and 'Do you deny all ungodliness and worldly lust ...'?	Text amended. See paras 98, 102.
	Do not relegate giving of individual Bibles to after the service	Agreed. See para. 146.

Mrs Margaret Brown (Chichester) cont.	p90: why does Note 4 prohibit a candidate for the diaconate from reading the Gospel?	See para. 158.
	p92: discourage the 'gimmick' of footwashing	Not agreed. See paras 166-7.
	Strong discouragement for clapping in church	Text deleted. See para. 177.
Revd David Butterfield (Lichfield)	p60 ln 1-2: prefer use of 'presbyters'. If 'priests' to be retained, then print text of ln 1-2 on one line, in same type size without parentheses	Second proposal agreed. See paras 20-23.
	p51, p70, p75, p88 etc: amend title to 'The Liturgy of the Holy Communion' or conform to CW 'The Liturgy of the Sacrament'	Not agreed. See para. 25.
	p79 ln 41-42: 'so they must wash the feet of others' is metaphorical. Suggested rewording	Not agreed. See para. 40.
	p60 ln 5, p80 ln 5: change 'in the parish of' to 'in the parish(es) of'	Not agreed. See para. 52.
	Include Oaths within the service	Not agreed. See para. 56.
	Include Declaration of Assent within the service	See paras 58-61.
	Affirmations should be included (alternative to oaths), even if in appendix	Text amended. See para. 56.
	p42: ln 37-39: suggested rewording	Not agreed. Authorized text. See para. 63.
	p82 ln 17: include reference to deacons baptizing	Text amended. See para. 72.
	p82 ln 20: 'reflect on' is too weak. Suggest 'study'	Agreed. See para. 73.
	p82 ln 22-23: 'expectant ... on earth' unclear. Suggested amendment	Text amended. See para. 74.
	p63 ln 9-10: unhappy with 'watch for the signs'	Text amended. See para. 75.
	p63 ln 7-25: implies ministries listed are peculiar to priests. Include phrase such as 'with all God's people' somewhere to clarify these are not exclusively for priests	Agreed. See para. 77.

Revd David Butterfield (Lichfield) cont.	p44 ln 36: what does 'offer him the best powers of your spirit' mean?	Text amended. See para. 91.
	p45 ln 14, p 64 ln 8, p83 ln 7: replace 'fit' with 'equip' on p45 and p64; replace 'help' with 'equip' on p83. Why is this different from bishops and priests?	Not agreed, but 'help' changed to 'fit' in deacons' rite. See para. 94.
	p45 ln 8: 'ordain *or* commission' more suitable	Not agreed. See para. 99.
	p65, p84: unhappy with 'daily enlarge your heart'. Suggested rewording	Not agreed. See para. 110.
	p46, p56, p65: *Veni Creator* should be optional.	Not agreed. See para. 111.
	p47, p66, p84: change response to 'Lord, in your mercy: hear our prayer'	Not agreed. See para. 114.
	p47: replace 'their' and 'they' with 'our' and 'we'	Not agreed. See para 116.
	p48, p66: change 'path' to 'way'	Text amended. See para. 118.
	p49: replace 'this your servant' with '*N*' or 'your servant *N*'	Not agreed. See para. 130.
	p49 ln 43: does 'guardian of the ... sacraments' work? Suggested rewording	Not agreed. See para. 134.
	p50 ln 2-3: unhappy with phrasing. Suggested rewording	Text amended. See para. 137.
	p50 ln 11: 'present all your children blameless before you' needs substantial amendment.	Text amended. See para. 139.
	p75 ln 11/13, p92 ln 34/46: replace 'the vesture' with 'their chosen vesture' *or* 'their preferred vesture'	Not agreed. See para. 169.
	p57, p75, p93: find alternative to 'handing over': suggest 'Reception' or 'Receiving'	See para. 176.
Dr Graham Campbell (Chester)	Revert to traditional order of deacons, priests and bishops	Agreed. See paras 9-12.
	We should 'make' Deacons, 'ordain' Priests and 'consecrate' Bishops	'Consecration' reinstated. See paras 13-17.
	Accurate translation of Greek is 'presbyter' not 'priest'	See paras 20-23.

Dr Graham Campbell (Chester)	Headings should be 'Holy Communion' not 'Eucharist'	Not agreed. See para. 25.
	p60 ln 40-41: avoid gender-specific language	Agreed. See para. 41.
	p42 ln 5, p61 ln 4, p80 ln 4: conflict between BCP's 'Most Reverend Father in God' and Matthew 23.9	Not agreed. See para. 50.
	Include the Declaration of Assent in public for all three orders, possibly as separate ceremony before the beginning of the Ordination service	See paras 58-61.
	p63 ln 10-11: what might the 'signs of God's kingdom in the world' be? Delete or rewrite	Text amended. See para. 75.
	p45: why is question on sufficiency of Scripture missing from bishops' rite?	Text amended. See para. 93.
	p45 ln 1-2: why is bishop not asked to believe as well as teach?	Not agreed. See paras 96-7.
	Ordinands should be asked to 'banish erroneous and strange doctrines'	Text amended. See para. 98.
	p45 ln 28: why does bishop not have to fashion his household when deacons and priests do?	Text amended. See para. 103.
	Strange that Liturgy of the Eucharist has no confession or penitence	See para. 121.
	Make giving of an *individual* copy of the Bible mandatory	Agreed. See para. 146.
	p54, p72, p90: Note 5/4: strange - omit or amend	Not agreed. See para. 157.
	p58 ln 34: unsatisfactory	Text deleted. See para. 179.
Ven. Roger Combes (Chichester)	Would prefer traditional order of Deacon, Priest, Bishop	Agreed. See paras 9-12.
	Do not put Giving of the Bible at the end of the service. Omit Note.	Not agreed. See paras 143-6.
	p45 ln 33: should not the bishop 'accept *and minister* the discipline ...' as much as the priest?	Not agreed. See para. 104.

Revd John Cook (London)	Reinstate title 'Consecration' of Bishops	Agreed. See paras 15-18.
	Change 'Eucharist' to 'Holy Communion' to match CW main vol.	Not agreed. See para. 25.
	Please try to keep the liturgy simple	Noted. See para. 27.
	p42 ln 5: change to 'Reverend Father' or find alternative form of address	Agreed. See para. 51.
	Declaration of Assent must be public	See paras 58-61.
	Creed needs to be mandatory	See paras 67-70.
	Why is there no confession?	See para. 121.
	Why use readings of the day and not specially selected ones?	Text amended. See para. 160.
	BCP/ASB charge for the bishop concentrates on pastoral care; CW only mentions in passing	Not agreed. See para. 81.
	p45: why does bishop not have to acknowledge sufficiency of the Scriptures?	Agreed. See para. 93.
	Reinstate question to Bishop to drive away error	Agreed. See para. 98.
	Return to BCP arrangement for laying on of hands	Not agreed. See para. 122.
	Continuous chant over ordination prayer is bizarre	Mention of this deleted. See para. 162.
	Each ordinand should be given their own copy of the Bible (or New Testament for Deacons)	Agreed. See para 146.
	p63 ln 9, p 82 ln 22-23: If priests are to 'watch for the signs…' and deacons to 'be expectant and watchful for the signs …' we need to know what this means and the theological basis	Text amended. See paras 74, 75.
	p92 Note 12: why this innovation?	Not agreed. See paras 166-7.
Revd Canon Stephen Evans (Peterborough)	various proposals concerning 'inclusive language'	Withdrawn. See para. 34.
	p41, p60, p79: include Trinitarian opening as optional part of The Gathering and Presentation	Not agreed. See para. 36.

Revd Canon Stephen Evans (Peterborough) cont.	p60 ln 44: change order to 'we may all'	Not agreed. See para. 42.
	p41 ln 39: include reference to church's mission (suggestion given)	Reference already included. See para. 46.
	p44 ln 43, p63 ln 37, p82 ln 34: change 'has called' to 'is calling'. Add 'that God through the church ...'	Text amended. See para. 53.
	p61 ln 29: replace *N.* with 'those now to be ordained'	Not agreed. See para. 63.
	p82 ln 16: insert 'baptize,' after 'the word'	Text amended. See para. 72.
	p48 ln 20, p67 ln 3, p85 ln 26: after 'prisoners and captives' add 'for those who seek asylum and shelter'	Text amended. See para. 119.
	p55, p72, p90: Note 5/4: add '... service, but who may be one of the archdeacons serving in the diocese'	Not agreed. See para. 157.
	Extended Proper Preface: delete or amend	Text deleted. See para. 179.
Mrs Sarah Finch (London)	p51, p70, p88: replace 'The Liturgy of the Eucharist' with 'The Holy Communion'	Not agreed. See para. 25.
	p51, p70, p88: replace 'The Eucharistic Prayer' with 'The Prayer of Consecration'	Withdrawn. See para 25.
	p44 ln 11: replace 'Eucharist' with 'Holy Communion'	Text amended. See para. 25.
	p41/44: duplication	Text amended. See para. 43.
	p42: reinstate Declaration of Assent	Agreed. See para. 58.
	p43: Creed should be mandatory	Agreed. See paras 67-8.
	p44 ln 21: 'their' is ambiguous.	Text amended. See para. 86
	p44 ln 22: replace 'interpreting' with 'declaring' *or* 'proclaiming'	Text amended. See para. 87.
	p44 ln 25: delete 'absolution and'	Not agreed. See para. 88.
	p45: where is question about the ordinand's attitude to the Scriptures?	Text amended. See para. 93.

Mrs Sarah Finch (London) cont.	Essential that all clergy should undertake to refute error	Agreed for Bishops and Priests. Not agreed for Deacons. See para. 98.
	p51: there should be a prayer of confession	See para. 121.
	p69 ln 6-9: no person may loose the bonds of sin in relation to another person. Please rewrite.	Not agreed. See para. 140.
Revd Kathryn Fitzsimons (Ripon and Leeds)	Welcome for distinctive ordination prayers for each order, but why no 'in union with their fellow servants' for deacons?	Not agreed. See para. 136.
	Would welcome rubric about footwashing in the main text	Not agreed. See para. 166-7.
	What is thinking behind suggestion that priests and bishops have a sign of their ministry given to them, whereas deacons are recipients of action by the bishop?	See paras 166-7.
	p90: please keep note about Deacon of the Eucharist so the role is not automatically assumed by the Archdeacon	Agreed. See para. 157.
Revd Jonathan Frais (Europe)	Return to BCP order of Deacon, Priest, Bishop	Agreed. See paras 9-12.
	Return to BCP titles of making deacons, ordaining presbyters and consecrating bishops	'Consecration' reinstated. See paras 13-18.
	p60ff: use 'Presbyters (often shortened to priests)' in the title and use 'presbyters' thereafter in the rite	See paras 20-23.
	p44 ln 22: replace 'interpreting' with 'proclaiming'	Text amended. See para. 87.
	p45 ln 18, p64 ln 12: include 'Will you challenge and drive away all teaching that is contrary with the Bible; and will you privately and publicly encourage others to do the same?'	Text amended. See para. 98.
	p85 ln 12: suggest replacing with 'for those whose faith has grown weak'	Text amended. See para. 118.

Revd Jonathan Frais (Europe)	p69 ln 6-7: it is Jesus who looses the bonds of sin not the presbyter. Suggest change to 'By the promises of the gospel may they declare that God looses the sin of the penitent'	Text amended. See para. 140.
	Omit note permitting Giving of the Bible to be deferred	Not agreed. See paras 143-6.
	It should be mandatory to present individual Bibles	Agreed. See para 146.
	Delete all references to secondary acts (Notes 13-14/12-14)	Not agreed. See paras 163-175.
	p59 ln 16: change 'fulfilled' to 'made visible'	Text amended. See para. 181.
Dr Philip Giddings (Oxford)	p41 ln 1: replace 'ordination' with 'consecration' and change 'ordinand' throughout in bishops' rite	'Consecration' reinstated in title. See paras 13-19.
	p41 ln 43: insert 'to lead Christ's people in mission'	Reference already included. See para. 46.
	p42 ln 5: find more unitive form of address than 'Most Reverend Father in God' (eg 'Your Grace')	Not agreed, but 'Most' deleted. See paras 48-51.
	p42 ln 22: Declaration of Assent should be made	Agreed. See para. 58.
	Creed should be mandatory	See paras 67-70.
	p45: reinstate question 'Do you accept the holy Scripture as revealing all things necessary ...'	Agreed. See para. 93.
	p45: bishop has a responsibility to 'refute error'. Reinstate question.	Text amended. See para. 98.
	p45 ln 28: reinstate scriptural requirement to maintain his household after the fashion of Christ	Agreed. See para. 103.
	Confession should be mandatory, preferably at the beginning	See para. 121.
	p69 ln 8-9: rephrase or omit to avoid implication of doctrinal error	Text amended. See para. 142.

Mrs Faith Hanson (Derby)	p41: 'ordination' suggests separate order of ministry not extension of presbyteral ministry. Revert to 'Consecration' of a bishop	Text amended. See paras 13-18.
	p42: reinstate Declaration of Assent	Agreed. See para. 58.
	Nicene Creed should be mandatory in all three services	Agreed for bishops only. See paras 67-70.
	p44 ln 10-11: This is not the sole prerogative of the bishop and increases feeling of 'hierarchy'	Not agreed. See paras 82-3.
	p58 ln 34, p76 ln 33, p94 ln 28: neither clear nor Biblically accurate	Text deleted. See para. 179.
Ven. George Howe (Carlisle)	p61 ln 2, p73 ln 15, p80 ln 2, p91 ln 15: suggest presentation 'by the Archdeacon or other person appointed'	Not agreed. See para. 47.
Mr Simon Jones (London)	Service should start with the option of the Invocation	Not agreed. See para. 36.
	Why is the Gloria in Excelsis omitted?	made optional. See para 62.
	p53: Giving of the pastoral staff would be better after the Giving of the Bible (and Anointing)	Not agreed. See para. 156.
	p92: would washing the newly-ordained Deacons' feet be better before the litany?	Not agreed. See para. 167.
Archimandrite Ephrem Lash (Ecumenical Representative)	Note that in Orthodox rite for bishops: symbolism of placing Gospel on head and neck of the ordinand is taking upon himself the 'yoke of the Gospel'.	Noted.
	p41/44, p60/63, p79/82: separation of Presentation and Declaration is unhelpful: leads to duplication	Not agreed, but duplication reduced. See paras 32, 43.
	p41 ln 35: replace 'him' with 'the One'	Not agreed. See para. 34.
	p41 ln 38-44: weak compared to p44, ln 7-30	See para. 28.
	p42: any objection to having two collects?	Not agreed. See para. 63.
	p42 ln 40, p61 ln 40, p80 ln 39: ministry should be specified	Not agreed. See para. 63.

Archimandrite Ephrem Lash (Ecumenical Representative) cont.	p44 ln 46: why is the bishop not required publicly to make a profession of faith? Nicene Creed should be said.	Agreed. See paras 67-8.
	p82 ln 7: why are deacons not called but priests and bishops are?	Text amended. See para. 71.
	p63 ln 16: the church baptizes in the name of the Trinity	Agreed. See para. 77.
	p45 ln 8: why does the bishop only undertake the sacrament of Ordination and not baptism and celebrating Holy Communion?	Not agreed. See para. 99.
	p47 ln 7: changing text to 'and thee, *with* both, to be but One' would avoid any suggestion of filioquism	Not agreed. See para. 112.
	p47 ln 21: Byzantine rite uses plural	No change. See para. 115.
	p47 ln 36: why is the Supreme Governor not included?	Agreed. See para. 120.
	p49 ln 41: 'flock' is singular, so should read 'lead it ...'	Not agreed. See para. 133.
	p50 ln 33-36: is this a welcome? See corresponding text in Priests and Deacons rites. 'Popular' texts are difficult to say.	Text amended. See para. 152.
	p53 ln 3: diaconal role is to give directions, not 'pious observations'	Text amended. See para. 153.
	p53 ln 14: 'advocate' is least bad translation	No change.
	p58 ln 14-17: nothing episcopal about this	Text replaced. See para. 178.
	p58 ln 17: how can glory 'gaze'?	Text replaced. See para. 178.
	p58 ln 29: 'disquiets' is very 'middle-class'	Text deleted. See para. 179.
	p58 ln 33-35: very confusing	Text deleted. See para. 179.
	p58 ln 39: how can life 'resound'?	Text deleted. See para. 179.

Mr Robert Leach (Guildford)	p60 ln 40,42: delete 'share with the Bishop in' and 'the Bishop and'	Not agreed. See para. 42.
	p41 ln 38-45: why no reference to example, living a godly life etc?	No change. See para. 43.
	p42 ln 41, p80 ln 40: replace 'needful' with 'necessary'	Not agreed. Authorized text. See para. 64.
	p43 ln 18, p62 ln 17, p81 ln 18: precede with 'Jesus says'	Text amended. See para. 66.
	p63 ln 9: delete 'and watch for the signs of God's kingdom in the world'	Text amended. See para. 75.
	p63 ln 7: delete 'bishop and'	Not agreed. See para. 78.
	p63 ln 13: change to 'saved'	Not agreed. See para. 79.
	p44 ln 21: delete 'chief'	Not agreed. See para. 83.
	p44 ln 10-11: delete 'and stewards of the mysteries of God'	Not agreed. See para. 84.
	p44 ln 22: replace 'interpreting' with 'proclaiming'	Text amended. See para 84.
	p45 ln 33-34, p64 ln 22-23, p83 ln 26-27: replace or amend to include reference to Scripture.	Text amended. See para. 93.
	p45 ln 1: begin 'Do you believe and'	Not agreed. See paras 96-7.
	p65 ln 5: replace 'treasure' with 'responsibility'	Not agreed. See para. 108.
	p85 ln 11: delete 'yet'	Not agreed. See para. 118.
	p85 ln 12: delete	Text amended. See para. 118.
	p86 ln 13: replace 'slave' with 'servant'	Not agreed. See para. 125.
	p68 ln 24, p86 ln 27: replace 'sacred' with 'particular'	Text amended. See para. 128.
	p49 ln 39: replace 'the grace and power which you gave to your apostles' with 'your grace and power'	Not agreed. See para. 132.
	p49 ln 41: delete 'and govern'	Not agreed. See para. 133.

Mr Robert Leach (Guildford) cont.	p68 ln 41: reinstate 'make them worthy of your calling'	Not agreed. See para. 135.
	p69 ln 6-7: delete 'loose the bonds of sin and'	Text amended. See para. 140.
	p69 ln 9: delete	Text amended. See para. 142.
	p87 ln 30: delete 'rooted and'	Not agreed. See para. 150.
	p59 ln 16: delete	Text amended. See para. 181.
Mr Ian Looker (Salisbury)	Suggest that if either MP or HC has to be omitted, it might be better to omit HC when many in congregation are not regular churchgoers.	Not agreed. See para 24.
	p75 ln 16-19: would not apply if Holy Communion preceded the ordination	Not agreed. See para. 24.
	Nicene Creed should be said	See paras 67-70.
	p60 ln 22: 'we *were* called' more accurate	Agreed. See para. 37.
	p60 ln 35-37: inaccurate statement	Text amended. See para. 38.
	p60 ln 40-1: sentimentality	Not agreed. See para. 41.
	p60 ln 44: over-emphasis on the sacraments	Not agreed. See para. 42.
	p61 ln 4: 'do not call anyone on earth your father'	Not agreed. See para. 49.
	p61: ln 33-44: 'watery' in comparison to BCP collect	Not agreed. See para. 64.
	p63 ln 7: strange emphasis	Text amended. See para. 75.
	p63 ln 9-10: what is scriptural precedent for this?	Text amended. See para. 75.
	p63 ln 11-12: good to have metaphors but not sure these particular ones are suitable	Not agreed. See para. 79.
	p63 ln 22: extend psalm quotation to include 'and fatherless'	Not agreed. See para. 80.
	p63-64: Declarations are good, but BCP are better. Where is 'diligence, to banish and drive away all erroneous and strange doctrines ...'?	Text amended. See para. 98.

Mr Ian Looker (Salisbury)	Significant omission compared to BCP is injunction to the people regarding impediments to ministry	Not agreed. See para. 107.
	p74 ln 30: giving of the Bible should not be deferred.	Not agreed. See paras 143-6.
	p73 ln 1-6: some theologically 'shaky' language here	Text deleted. See para. 159.
	Readings should be the set ones relating to ministry	Text amended. See para. 160.
	p74 ln 13-14: what is rationale? Will congregation be able to hear the bishop? Will they pay any attention?	Mention of chant deleted. See para. 162.
	p74-75: Omit all other symbolism	Not agreed. See paras 163-175.
	p74 ln 25-28: ambiguous. Retain BCP practice	Not agreed, but issue addressed in other ways. See paras 164, 167, 172, 174-5
	p75 ln 11-14: ordinands should not have to conform to a dress code	No change needed. See paras 169-70.
	p75 ln 27-31: clumsy symbolism. There should be no applause.	No change needed. See paras 169-70.
Mrs Rachel Moriarty (Chichester)	Questions theology of the diaconate in proposed rites	See para. 33.
Revd Canon Paul Nener (Liverpool)	Return to titles 'Making', 'Ordering' and 'Consecrating'	'Consecration' reinstated. See paras 13-18.
	p82 ln 17: allow Deacons to baptize	Text amended. See para 72.
	Spreading out of various 'extras' makes the service 'bitty'	Options reduced. See para. 174.
Ms Jayne Ozanne (Ex Officio)	Balance between 'Spirit' and 'Holy Spirit' and between 'Jesus' and 'Christ'	See para. 31.
	Include flexibility to choose alternative for *Veni Creator*	Not agreed. See para. 111.
	Allow inclusion of ad-hoc prayers in the Litany	Not agreed. See para. 113.
	Reinstate reference to five-fold ministries to ordination prayers for priests and bishop	Not agreed. See para. 126.

Ms Jayne Ozanne (Ex Officio) cont.	p49 ln 39, p68 ln 39, p86 ln 41: why do bishops receive 'grace and power', priests 'grace' and deacons neither?	Text amended. See para. 131.
Revd David Phillips (St Albans)	These orders are referred to in terms of their relation to each other; ASB and BCP in terms of relation to God and God's people. Why have services been reversed in order?	Order reversed. See paras 9-12.
	p41: prefer 1552 title 'Consecration of Bishops' but would settle for ASB/BCP compromise wording	Title changed. See paras 13-18.
	p60: prefer 'Presbyter'	See paras 20-23.
	Use 'Holy Communion' not 'Eucharist' in line with other *CW* texts	Not agreed. See para. 25.
	p44 ln 11: replace 'Eucharist' with 'Holy Communion'	Text amended. See para. 25.
	p60 ln 40-41: '... her beauty' '... her healing': This is gender exclusive. Need consistency	Agreed. See para. 41.
	p60 ln 31-45: too much repetition, too much stress of hierarchical dependence of Presbyter upon Bishop	Not agreed. See para. 42.
	p41 ln 38-39: why do we need to say this?	Text amended. See paras 43, 82.
	p41/44: duplication	Text amended. See para. 43.
	p41 ln 28-44: language is that of a hierarchy of power which elevates the Bishop	Text amended. See para. 44.
	p42 ln 5: replace 'Most Reverend Father in God' with 'Archbishop'	Text amended. See paras 48-51.
	p61 ln 3: replace 'Reverend Father in God' with 'Bishop'	Not agreed. See paras 48-50.
	p42: reinstate Declaration of Assent	Agreed. See para. 58.
	Reinstate Creed	See paras 67-70.
	p63 ln 9: what is this talking about?	Text amended. See para. 75.
	p63 Declarations: should reflect BCP – Presbyters serve those for whom Christ died	Not agreed. See para. 79.

Revd David Phillips (St Albans) cont.	p63 ln 19-20: reword to avoid implication that Lord's Supper is a spiritual sacrifice.	Not agreed. See para. 80.
	p44: language is that of a hierarchy of power which elevates the Bishop	Not agreed. See para. 82.
	p44 ln 10: why is it necessary to call Bishops 'principal ministers'?	See para. 83.
	p44 ln 21: hierarchical language. Delete or completely revise sentence.	Not agreed. See para. 84.
	p44 ln 22: 'interpreting the gospel' is wrong	Text amended. See para. 87.
	p44 ln 25: absolution not necessary. Please remove.	Not agreed. See para. 88.
	p45: reinstate 'Do you accept the holy Scripture as revealing all things necessary for salvation through faith in Jesus Christ?'	Agreed. See para. 93.
	p45 ln 1: why the change from 'believe' to 'teach'?	See paras 96-7.
	p45 ln 13-14: reinstate call to refute error	Agreed. See para. 98.
	p64 ln 8: need reference to duty to refute error	Text amended. See para. 98.
	p82: reinstate reference to refuting error	Not agreed. See para. 98.
	p45 ln 28: ministers must govern their household well: in ASB, but now lost	Agreed. See para. 103.
	p85 ln 12: 'for those who have lost their faith' raises theological questions. Suggested rewordings given	Text amended. See para. 118.
	Reinstate Confession	See para. 121.
	p69 ln 6-9: 'that' at start of ln 8 makes statement doctrinally unacceptable.	Text amended. See para. 142.
	p54, p72: Note 5/4 (Deacon) unnecessary	Not agreed. See para. 157.
	p56: remove note on Anointing	Not agreed. See paras 163-4.
	p57: note on Vesture unnecessary	See paras 168-71.
	Unnecessary to include symbols in the Notes	Not agreed. See paras 163-175.

Revd David Phillips (St Albans) cont.	Do not allow unnecessary ceremonies to crowd the rites or detract from central features: maintain simplicity	See paras 173-5.
	p57: Note 17 (Handing Over) unnecessary	Not agreed. See para. 176.
	p58: revise text of Extended Preface: meaning unclear	Text deleted. See para. 179.
	p59 ln 15-16: where is this from? What does this mean?	Text amended. See para. 181.
Ven. Robert Reiss (Guildford)	p44, p63, p82: Declarations: two alternatives suggested for first question	Question changed. See para. 53.
Mrs Sheila Saunders (Peterborough)	Reverse order of rites	Agreed. See paras 9-12.
	'The Eucharist' should be 'Holy Communion' (as p54)	Not agreed. See para. 25.
	p41: bishops are not 'ordained' they are 'consecrated'	Text amended. See paras 13-19.
	p42, p61, p80: please find a solution to keep the Declaration of Assent public	See paras 58-61.
	p44 ln 21: do clergy see themselves as belonging to the Bishop? Surely they are ambassadors together?	Text amended. See para. 86.
	p44 ln 22: bishop should declare the gospel of salvation	Text amended. See para. 87.
	p45: why is there no requirement for the Bishop to accept the authority of Scripture or to believe the faith he is teaching?	Text amended regarding Scripture. See paras 93, 96-7.
	p56, p74, p92: why is declaration of faith only optional?	See paras 67-70.
	p56, p74, p92: why are penitence and absolution only optional?	See para. 121.
	p56, p74, p92: Remove option that Giving of the Bible may take place at The Sending Out	Not agreed. See paras 143-6.
	p57, p75, p92: is Vesting in accord with scripture or Anglican tradition? What about those who do not wish to wear vestments?	Not agreed. See paras 168-71.

Revd Janet Spicer (St Albans)	p54 ln 12: replace 'or his' with 'or an appointed'	Not agreed. See para. 35.
	p54 ln 42-43: replace 'if the ordinand' with 'if the ordinand/s' and use 'them', 'they', 'their' as pronouns (in italics)	Not agreed. See para. 35.
	p55 ln 19: replace 'of which he' with 'of which the ordinand'	Not agreed. See para. 35.
	p55 ln 22-23: delete 'of the diocese in which he is to serve'	Text amended. See para. 35.
	p55 ln 24: replace 'his call' with 'vocation'	Not agreed. See para. 35.
	p55 ln 27: replace 'that he' with 'that the ordinand'	Text deleted.
	p56 ln 19: replace 'or his deputy' with 'or the deputy'	Not agreed. See para. 35.
	p56 ln 23: replace 'in prayer with him' with 'in the prayer'	Not agreed. See para. 35.
	p57 ln 3: replace 'ordinand' with 'ordinand/s'	Not agreed. See para. 35.
	p57 ln 3: replace 'to which he' with 'to which they'	Not agreed. See para. 35.
	p57 ln 12: replace 'as he' with 'as the president'	Not agreed. See para. 35.
	p57 ln 12: replace 'he may be' with 'the new bishop may be'	Text deleted. See para. 155.
	p57 ln 23: strike 'bishop'	Not agreed. See para. 35.
	p57 ln 24: replace 'and hand him' with 'and hand the bishop/s'	Not agreed. See para. 35.
	p57 ln 24: replace 'in which he' with 'in which they'	Not agreed. See para. 35.
	p57 ln 25: replace 'him' with 'the new bishop/s' *or* rephrase as 'The congregation express their joy with applause' *or* 'The congregation receives them with applause'	Text deleted. See para. 177.
	p74 ln 22: strike 'with him'	Not agreed. See para. 35.
	p92 ln 19: replace 'lays his hands' with 'lays hands'	Not agreed. See para. 35.
	p92 ln 30: replace 'when the bishop has taken his place' with 'after the footwashing'	Agreed. See para. 35.

Revd Janet Spicer (St Albans) cont.	Reconsider imagery in first Extended Preface as it relates to women	Text deleted. See para. 179.
Mrs Diana Webster (Europe)	Various proposals relating to punctuation and capitalization	See para. 4.
	p44 ln 25-26: replace ', declaring' with '; and to declare'	Text amended. See para. 89.
	p49, p86: what is objection to 'Send down your (the) Holy Spirit upon ...'?	Text amended. See para. 129.
	p76 ln 14: replace 'for' with 'to'	Not agreed.

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